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Andrews University

School of Education

PREDICTORS OF DIVORCE ADJUSTMENT AMONG MEMBERS
OF THREE CONSERVATIVE PROTESTANT
DENOMINATIONS

;

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Andreas Erben

July 1997

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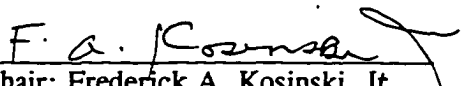
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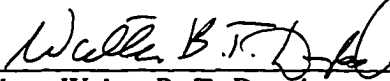
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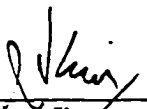
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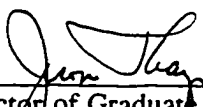
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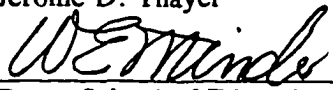

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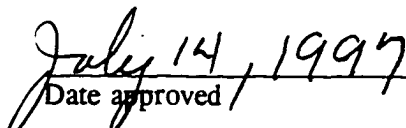

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ABSTRACT

**PREDICTORS OF DIVORCE ADJUSTMENT AMONG MEMBERS
OF THREE CONSERVATIVE PROTESTANT
DENOMINATIONS**

by

Andreas Erben

Chair: Frederick A. Kosinski, Jr.

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: PREDICTORS OF DIVORCE ADJUSTMENT AMONG MEMBERS OF THREE
CONSERVATIVE PROTESTANT DENOMINATIONS

Name of researcher: Andreas Erben

Name and degree of faculty chair: Frederick A. Kosinski, Jr., Ph.D.

Date completed: July 1997

Problem

Only a few attempts have been made thus far to explore the situation of Christian divorced men and women in a scholarly manner. The basic question for this research was to find out what social factors, religious factors, and coping strategies are related to the divorce adjustment of divorced Christians who are members of predominately conservative Protestant denominations and how well these Christians adjust to divorce.

Method

The population for this research project was composed of all currently divorced men and women residing in the United States of America who are members of The Lutheran Church--Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church. The sample for this study consisted of 360 subjects who were members of one of

the three target denominations at the time when the decision to divorce was made. The hypotheses were tested using the following statistical methods: t -test for two independent samples, ANOVA, Pearson r , and Spearman rho. A combination of hierarchical and stepwise multiple regression procedures was employed to develop an integrated view of the relationships between the independent variables and the four measures of adjustment (self-esteem, symptoms of depression, attachment, and anger at loss) based on the adapted model of coping with family stress.

Results

Religious variables played a limited but significant role in explaining the variance in divorce adjustment. Meaning-related variables (meaning, positive reappraisal) entered into the final multiple regression models for self-esteem, symptoms of depression, and attachment. Escape-avoidance and health status played an important role in explaining the variance in divorce adjustment.

Conclusions

The majority of this religious sample of 360 divorced men and women evidenced high self-esteem and low attachment. The perceived frequency of depressive symptomatology was higher among the respondents in this study than what Radloff (1977) reported for the general public. The majority of subjects seemed to experience problems in the area of anger at loss.

The adapted model of coping with family stress appears to have heuristic value for the study of divorce adjustment among members of conservative Protestant denominations. Specific adjustment problems seem to be related to specific indicators of religious experience. Coping strategies appear to be important in divorce adjustment.

To my wife,
Uta Anke Erben

In my relationship with you
life is more meaningful.
work is rewarding,
and with you it's like
there is always
another morning
waiting under the wings of the night.

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ACKNOWLEDGMENTS

Many people have helped me on my research journey during the last four years. I would like to thank all of them, especially those pastors and subjects who were kind enough to participate in the study.

Bruce Hartung and John P. O'Hara from The Lutheran Church--Missouri Synod, Richard Houseal from the Church of the Nazarene, and Monte Sahlin from the North American Division of the Seventh-day Adventist Church have made this research project possible. They helped by providing much-needed financial support and were instrumental in getting this study under way. Without them this study could not have been done. They gave me a chance and I will never forget that.

My stay as a student in the United States was sponsored by the Euro-Africa Division of the Seventh-day Adventist Church. I would like to express my gratitude to Erich Amelung, Ulrich Frikart, Edwin Ludescher, and Ronald Strasdowsky for all that they did for my family and me. My Division gave me one year to do full-time research and financially supported this project. I treasure the memory of my first personal encounter with Edwin Ludescher on the crowded stairs of the Adventhaus in Leipzig in 1982 (which was not the only important event during that week). Ronald Strasdowsky made the initial contact with Andrews University in the summer of 1991. I value his work for strengthening family life education in the Euro-Africa Division.

My dissertation committee members have supported me in a variety of ways. I would like to thank Frederick A. Kosinski, Jr., for accepting the responsibility to chair this

dissertation and his help in editing the document. Jimmy Kijai helped me grow as a researcher and encouraged me to learn how to work on data. Roger L. Dudley made a number of significant contributions to this project. He suggested that I contact The Lutheran Church—Missouri Synod and the Church of the Nazarene. Walter Douglas, my external examiner, was interested in the project from the beginning. He encouraged me.

Gay C. Kitson, of the University of Akron, introduced me to the research community and mentored me. Her help has meant a lot to me. Jerome D. Thayer was the "guardian angel" of my research. I owe him numerous methodological suggestions. Thanks for having an open-door policy.

Many others who were or still are on the campus of Andrews University have helped me. I would like to thank John M. Berecz, Viviana Calandra, Roberto Carbonell, Josef and Stella Greig, Edwin Hernandez, Robert M. Johnston, George R. Knight, Michael and Herdley Paolini, Bonnie Proctor, William E. Richardson, Raquel Rosado, Timothy E. Spruill, and Constance Tiffany. Thanks also to the (former and present) men and women of the divorce recovery group of Pioneer Memorial Church, especially to Joan Banks and Bruce Leben.

I collected most of the data during my internship at the University of Notre Dame and Oaklawn Hospital. Kent Hershberger, Karen Jones, and Lisa Schirmer (my fellow interns) and Dominic O. Vachon, my supervisor, supported me and made valuable suggestions. I would also like to thank the following researchers and/or authors: Pauline Boss, Carla Dahl, Bruce Fisher, Victor Gecas, Dean R. Hoge, Barry A. Kosmin, Daniel N. McIntosh, Kay Pasley, Marjorie G. Pett, and Harold Ivan Smith.

Special thanks go to my wife Uta Anke Erben and my two children, Julian and Benjamin. I love you.

EPIGRAPH

don't say
it could have been worse
when you ask
how I'm doing

I tell you
I know
it could have been worse
I also know
it could have been better

I wasn't complaining
to you
just stating
facts

if you don't want to know
don't ask
I don't need you
to cheer me up
or give me
advice

just be my friend
laugh
with me
cry
with me

an Adventist divorced woman

CHAPTER I

INTRODUCTION

The epigraph preceding this introduction is from one respondent's response to one of the qualitative questions in this study. I took the freedom to arrange her response as a poem.

Traditionally, religious groups have paid a lot of attention to gender, sexuality, and marriage. These topics appear even on the first few pages of the Bible. From a religious perspective such issues seem to cut to the very core of human existence, and they appear to be closely related to the question of what humankind really is and of how humankind should live.

In conservative Protestant denominations the permanence of a heterosexual marriage is emphasized as a divine prescription. Since divorce has become a frequent phenomenon not only among un-churched people or liberal Christians but also among members of conservative Protestant denominations, one wonders how very religious people, who—unless they are converts—have been brought up in subcultures permeated by religious teachings regarding the permanence of marriage, cope with the hardship of divorce.

The main focus of this study was to investigate the adjustment of divorced Protestant Christians who are members of conservative denominations and the factors that are related to their psychosocial post-divorce situation. This project attempted to make a contribution to the understanding of divorced Protestant Christians and their divorce problems.

Statement of the Problem

This study addressed the relationship between social factors, coping strategies, and religious factors (religious subcultures, attitudes, and beliefs) and divorce adjustment of Protestant Christians. I assumed that every denomination has its own internal flavor, its own social atmosphere. Therefore, in this study denominational affiliation was treated as a variable.

For the purpose of this study, three denominational subsamples were considered: divorced members of The Lutheran Church—Missouri Synod, divorced members of the Church of the Nazarene, and divorced members of the Seventh-day Adventist Church. All three denominations have been characterized as conservative.

The Lutheran Church—Missouri Synod has been described as the most conservative of the largest Lutheran denominations (Melton, 1989). In a Nazarene publication the Church of the Nazarene was defined as "a conservative, evangelical church in the Wesleyan-Arminian tradition" (Van Note, 1983, p. 15). Lippy (1988, p. 836) has remarked that "over the years Seventh-day Adventism has taken on more of the appearance of conservative Protestantism." These three denominational subsamples permitted the study of a significant cross section of divorced Protestant Christians and also allowed cross-denominational comparisons.

Therefore, the basic question for this research was to find out what social factors, religious factors, and coping strategies are related to the divorce adjustment of divorced Christians who are members of predominately conservative Protestant denominations and how well these Christians adjust to divorce. Special emphasis was placed on selected religious dimensions as possible determinants of divorce adjustment.

Need and Significance of the Study

Family and marriage are highly regarded social institutions in predominately conservative Protestant denominations like The Lutheran Church--Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church. In a report of the Commission on Theology and Church Relations of The Lutheran Church--Missouri Synod (Human Sexuality: A Theological Perspective, 1981) it was stated that "the earthly estate of marriage is a divine institution" [p. 6].

In the Manual of the Church of the Nazarene (1993) the view is expressed that "the Christian family, knit together in a common bond through Jesus Christ, is a circle of love, fellowship, and worship to be earnestly cultivated in a society in which family ties are easily dissolved" (p. 47). It is very important for the Church of the Nazarene to teach and preach clearly "the biblical plan of the permanence of marriage" (p. 47).

Crider and Kistler (1979) stated that "the Adventist church clearly encourages stable, well-regulated family life, sound child-rearing practices, and no divorce" (p. 1). In the most recent Church Manual of the Seventh-day Adventist Church (General Conference of Seventh-day Adventists, 1995a), the ideas that the first marriage was instituted by God in Eden and that "God intended that their home should endure forever" (p. 181) were used to introduce the church's position on divorce and remarriage.

For many Christians in The Lutheran Church--Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church these high ideals do not hold up the reality of life. The wave of divorce of the last decades did not stop at the doorsteps of these denominations.

Crider and Kistler (1979) in their study on the Seventh-day Adventist family unit found that 12% of the respondents had experienced divorce or its functional equivalent. The

researchers indicated that this number was rather conservative, and they pointed out that the actual rate of family disorganization and divorce might be between 15% and 17%.

Dudley (1992) reported that 20% of Adventist youth who participated in the Valuegenesis study had divorced parents. Dudley commented on these findings and pointed out that

the divorce rate may be a bit higher than 20%. Some of the young people who said their parents were not divorced or separated may have referred to their present family rather than to their biological parents. Several other recent studies of large samples of Adventist youth have indicated that 23% to 27% have parents who have undergone a divorce. (p. 190)

In 1993, a survey was conducted in the Southeastern California Conference of Seventh-day Adventists (Southeastern California Conference, 1994) that specifically focused on family crisis. About 25% of the respondents indicated that they had experienced divorce in their life; 17.7% of the respondents had been divorced while being Adventists.

Kosmin and Lachman (1993) reported some of the results of the 1990 National Survey of Religious Identification (NSRI). They found out that more Seventh-day Adventist women (10.7%) than men (5.6%) were currently divorced. Recent studies on Seventh-day Adventists (Sahlin & Sahlin, 1997) showed that between 7% and 10% of Adventists in the North American Division (NAD) are currently divorced.

Based on data from seven national surveys conducted from 1973 to 1980, Glenn and Supancic (1984) presented adjusted percentages of ever-married White persons who had ever been divorced or legally separated. According to their data, 18.7% of Lutheran males and 21.4% of Lutheran females had ever been divorced or legally separated.

Regrettably, Glenn and Supancic did not provide a separate listing for members of The Lutheran Church--Missouri Synod. Kosmin (personal communication, February 23, 1995) reported that 4.8% of Lutheran males and 7.9% of Lutherans females in the 1990

NSRI sample were currently divorced; here, again, no separate number for members of The Lutheran Church--Missouri Synod could be provided.

In 1994 the Search Institute conducted a national study of adults and teenagers in The Lutheran Church--Missouri Synod. It was found that 5% of adults were divorced (John P. O'Hara, personal communication, April 1995).

Glenn and Supancic (1984) did not report a separate number of ever-divorced or legally separated members of the Church of the Nazarene; however, they provided a combined number for Nazarene and Pentecostal denominations. According to their data, 30.7% of Nazarene/Pentecostal males and 25.9% of Nazarene/Pentecostal females had ever been divorced or legally separated. Kosmin (personal communication, February 23, 1994) reported that 3.5% of Nazarene males and 9.0% of Nazarene females in the 1990 NSRI sample were currently divorced.

Crider and Kistler (1979) described the possible consequences for divorced Seventh-day Adventists as follows:

It is sometimes difficult for a Seventh-day Adventist to state that he or she is divorced. For one thing, the church is a very conservatively oriented religious body and has long been opposed to divorce. Except in cases where one of the spouses has been unfaithful, the church affirms that remarriage involves adultery, and is thus a violation of the seventh commandment. This teaching has obviously had an influence on the members of the church. Divorce represents personal failure and could be looked on by some as evidence of a lack of faith and love. Other factors may also be involved. (p. 196)

If this is the case, one wonders whether Adventists who experience divorce have to deal not only with the traumatic incident of the breakup of an intimate relationship but also with additional problems arising from the social expression of spiritual and moral values within their Adventist subculture.

Barna (1993a) reported an interesting finding that is based on his research:

Divorced people are generally turned off by organized institutions. Nine out of ten once attended church regularly. But only about one-fifth now think a person must be

at least somewhat involved with a church or other religious organization in order to be "religious." (p. 79)

One wonders what actually turns these people away from their churches. With respect to Barna's (1993a) findings, I suggest that divorced Adventists are not the only ones who face complicating factors that stem from their religious subculture while they are struggling with the aftermath of divorce. Many divorced Christians in different denominations may have similar experiences when it comes to the reactions of their religious reference groups. Barna (1993b) quoted a female Presbyterian church member who went through divorce:

What hurt me, though, and it hurt deeply, was how quickly the people who I thought were my friends felt they had to distance themselves from me once we announced that we were getting divorced. What turned me off was that there was such a pompous, holier-than-thou attitude about my suffering. (p. 82)

In 1993 the Seventh-day Adventist Church engaged in a large-scale effort to reclaim former members to the church. Monte Sahlin (1990, p. 4) pointed out that "it is estimated that there are somewhere between 1 and 2 million former and inactive Adventists in North America." There are an estimated 15,000 ex-Seventh-day Adventists living just in Berrien County, Michigan, alone (Pioneer Memorial Seventh-day Adventist Church, February 27, 1993).

Sahlin (1990, p. 5) reported that Seventh-day Adventist "dropouts are three times as likely as active members to be divorced and remarried, and four times as likely to be divorced and single." Sahlin (personal communication, July 14, 1993) stated that divorce is the number 1 cause for dropouts in the Seventh-day Adventist Church.

As Constance Tiffany (personal communication, May 26, 1993), who was an activist in the local Adventist divorce recovery group in Berrien Springs, Michigan, expressed to me, many of the former members of the Seventh-day Adventist Church left their church home while they were going through divorce. If the church wants to reclaim these

divorced men and women, it is important for lay members, pastors, and administrators to know how Adventist divorcees think and feel.

Attrition of church members who are experiencing divorce may not be a problem only for the Seventh-day Adventist Church, but also for the two other Protestant denominations who participated in this study. This research study included a question that assessed the strength of intention of a church member to leave a particular denomination. An attempt was made to identify factors that are related to such an intention.

There have been only a few attempts so far to explore the situation of Protestant divorced men and women in a scholarly manner. Baxter (1984/1985) studied a sample of 40 divorced men and women who were members of the Church of Christ. His statistical analyses, however, were based on only 20 subjects. Schwerdt (1984/1985) interviewed 30 divorced members of Protestant "mainline" denominations. I conducted a pilot study on post-divorce adjustment of Adventist divorced men and women (Erben, 1993a).

Based on the findings of my pilot study and a re-analysis of the data (Erben, 1994) it was concluded that religious factors were significant and meaningful predictors of divorce adjustment. I suggested (Erben, 1993a) that for further research on divorce adjustment of Seventh-day Adventists, a large, representative sample should be obtained that includes not only White Seventh-day Adventists but also African-American and Hispanic Adventists. In the process of preparing the current study it became obvious that by including two other predominately conservative Protestant denominations in the study the value of this research project could be enhanced.

Given the present prevalence of divorce among Protestant Christians it seems to be of utmost importance to look into their situation in more depth. If Protestant churches want to offer help to this particular segment of their membership, then the people concerned really

need to know what is happening. This study was intended to be another step toward a thorough investigation of this particular problem.

First, the information gleaned may help administrators, pastors, and active lay members of each denomination understand what a Christian divorced person is going through after divorce. A significant proportion of the membership of each denomination that was involved in this research is directly or indirectly affected by divorce. Therefore, it is important for each denomination to listen to what its divorced members have to say. The results of this study will be of interest to those who are concerned about ministering to the men and women in Protestant denominations who have experienced the loss and hurt of divorce.

Second, psychologists or counselors who work with divorced clients who are members of conservative Protestant churches may benefit from the results of this study. Third, social research tries to describe in a scholarly way what goes on around us and, therefore, functions as a mirror of reality. A thorough investigation of divorce problems may also be of interest to those who have personally experienced the hardship of divorce. The results of this study may in some ways acknowledge their individual experiences and affirm them as members of a community of faith that sees itself on a journey.

Fourth, this study specifically examined the relationship between religious variables and divorce adjustment. It was hoped this study would make a contribution to the exploration of the psychosocial effects of conservative Protestant belief systems and social subcultures on the members of these denominations with regard to divorce.

The population for this study consisted of all divorced men and women residing in the United States of America who are members of the Seventh-day Adventist Church, the Church of the Nazarene, and The Lutheran Church—Missouri Synod.

Theoretical Basis of the Study

I drew from a variety of theories when developing the theoretical foundation of this study. The first section deals with definitions of divorce adjustment. The following sections (the loss model, attachment theory, family stress theory, and coping theory) introduce theories that have been applied to divorce research. Cognitive theory and reference group theory helped me conceptualize specific aspects of this study that dealt with religion. I attempted to integrate these theories into a model.

Divorce Adjustment

This study focused on the adjustment situation of divorced Lutherans, Nazarenes, and Adventists. During the last 40 years social scientists have tried to develop a definition of what it means to adjust to divorce.

Raschke (1977) in her study of the role of social participation in postseparation and postdivorce adjustment used Goode's (1956) definition. Goode conceptualized the postdivorce adjustment process as "one by which a disruption of role sets and patterns and of existing social relations, is incorporated into the individual's life pattern, such that the roles accepted and assigned do not take the prior divorce into account as the primary point of reference" (p. 19). This definition emphasized the social dimension of change in one's life after divorce.

Spanier and Casto (1979) concluded that people who experienced divorce "have to make two separate but overlapping adjustments" (p. 243). They not only need to adjust to the dissolution of the marriage, but also to set up a new lifestyle. Spanier and Casto pointed out that it was likely that the relationship between these two adjustment processes was bidirectional. Spanier and Thompson (1984) expressed this dual view in their definition of

divorce adjustment as "characterized by a stable and resilient pattern of life, separate from the previous marriage and partner and based on anticipation rather than memory" (p. 103).

Sutton, Sprenkle, and Hackney (1983) developed the Divorce Adjustment Inventory (DAI) as a model of divorce adjustment (Sutton, 1983/1984; Wong, 1986/1987). This instrument was based on a multidimensional definition of divorce adjustment that included 10 factors: (1) Acceptance of the end of the marriage, (2) Developing a functional postdivorce relationship with the ex-spouse, (3) Emotional adjustment, (4) Cognitive adjustment, (5) Social support and adjustment, (6) Adjustment of divorced parents to new parenting roles, (7) Children's adjustment, (8) Using opportunities for learning and personal growth, (9) Process and outcome of the legal settlement, and (10) General life adjustment behaviors and physical well-being (Sutton, 1983/1984, p. 80).

Kitson (1992) also emphasized the multidimensional nature of divorce adjustment:

To have adjusted, a person must have sufficiently mastered the social, psychological, and economic events facing him or her that he or she is able to go about the tasks--and pleasures--of daily life without difficulty. Thus, "adjustment" is defined here as "being relatively free of symptoms of psychological disturbance, having a sense of self-esteem, and having put the marriage and former partner in enough perspective that one's identity is no longer tied to being married or to the former partner." (p. 20)

The definitions presented by Sutton (1983/1984) and Kitson (1992) had the advantage of including a multidimensional aspect when compared with Spanier and Thompson's (1984) conceptualization of divorce adjustment. However, Sutton et al.'s (1983/1984) definition was more comprehensive than Kitson's. Kitson (1992) recognized that her research dealt primarily with psychological adjustment and that "dimensions of social adjustment need to be explored as well" (p. 359).

I adopted Kitson's (1992) definition of divorce adjustment and added absence of feelings of anger (mainly toward the former spouse) as an additional component based on the work of Fisher (1976/1977, 1992a, 1992b) who had included a Feelings of Anger subscale

on the Fisher Divorce Adjustment Scale and discussed anger as an important issue in his book on divorce.

This modified definition was easy to operationalize. The following dimensions of divorce adjustment were included in this study: (1) self-esteem, (2) anger at loss, (3) symptoms of depression, and (4) attachment. Divorce adjustment was conceptualized as the final, overall outcome that is achieved by a wide variety of different, but interrelated processes.

The Loss Model

Kitson (1992) favored the loss model of divorce: "It is the key hypothesis of this book that looking at the losses involved in divorce will enhance understanding of the divorce process to a greater extent than will looking at divorce simply as a response to a serious life event" (p. 18). Kitson found that generally the loss model explained more variance in the adjustment measures than the life events model.

The loss model was adapted from Parkes (1972) who used this concept when studying bereavement. The loss model of divorce examines the pileup of loss-events like the "loss of a once and perhaps still presently loved partner, loss of friends and family, loss of status, possibly loss of one's children, and sometimes loss of financial security" (p. 18).

Guttman (1993) did not openly acknowledge the loss model of divorce; however, he frequently mentioned losses during his discourse. Besides losses that were mentioned by Kitson (1992), Guttman pointed to "the loss of a sense of meaning and belonging" (p. 63).

For the purpose of this study I selected six specific losses based on a review of relevant literature and my own subjective reasoning. Five of the losses that were considered deal with specific problems that divorced Protestant Christians may face. These losses are: (1) loss of faith, (2) loss of participation in church activities, (3) loss of social acceptance

(stigmatization), (4) loss of congruence with one's local church's position regarding grounds for divorce, (5) and loss of congruence with one's local church's position regarding grounds for remarriage. I also considered a more general type of loss, namely the loss of a happy marriage.

Attachment Theory

Attachment theory has been applied to the experiences of separated or divorced individuals (Bowlby, 1980; Brown, Felton, Whiteman, & Manela, 1980; Brown & Reimer, 1984; Kitson, 1982, 1992; Weiss, 1976). Weiss (1976) stated that

there persists after the end of most marriages, whether the marriages have been happy or unhappy, whether their disruption has been sought or not, a sense of bonding to the spouse. Some feel anxious, fearful, or terrified both when contemplating a prospective separation from the spouse and when experiencing the spouse's absence. Others feel drawn to the spouse after separation, even though they may have decided against a continued relationship with the spouse. Pining for the spouse may continue despite availability of alternative relationships and despite absence of liking, admiration, or respect. In all these ways this persisting bond to the spouse resembles the *attachment bond* of children to parents described by Bowlby (1969). (p. 138)

Kitson (1982) explained that "part of the continuing tie between ex-spouses is based on the intensity and variety of emotions and experiences that they shared in establishing, maintaining, and breaking up their relationship" (p. 380). Subjects who experience stronger attachment to their former spouses have more problems adjusting to the divorce (Kitson, Chen, & Dyches, 1993). Attachment was used as one of the four outcome variables in this study.

Family Stress Theory

Hill (1958) developed a three-step model of family stress. His model offers a conceptual framework for understanding the divorce and post-divorce situation. Hill suggested the following formula: "A (the event) → *interacting* with B (the family's crisis-meeting resources) → *interacting* with C (the definition the family makes of the event) →

produces X (the crisis)" (p. 141). The course of adjustment to crisis was conceptualized in the form of a roller-coaster profile including the following phases: crisis, disorganization, recovery, and reorganization.

Hill included divorce in his classification of stressor events and characterized it as "demoralization plus dismemberment or accession" (p. 142). Raschke (1987) mentioned Hill's (1958) sociological version of crisis theory as one of the theoretical perspectives that has been utilized to study divorce. I decided to use Hill's model as the major conceptual framework for this study because of its parsimonious character.

McCubbin and Patterson (1983) proposed a double ABCX model that allowed describing the process of adaption to stress over a period of time. They suggested that additional postcrisis variables and coping should be added to the model as a second ABCX configuration. The A factor was seen as a pileup of stressful events, a concept that had already been proposed earlier (McCubbin et al., 1980). McCubbin and Patterson (1983) conceptualized coping as "a multifaceted process wherein resources, perception, and behavioral responses interact" (p. 98).

Like McCubbin and Patterson, I do not see the stressor event (divorce) as limited to one point in time and to one particular expression. I attempted to conceptualize the event part of the model as a pileup of losses that either represent the divorce or result from the divorce and that may occur over a period of time. Additional factors may modify how the events that either represent the divorce or result from the divorce are experienced (event-qualifiers). Following a suggestion by Roger Dudley, I added coping strategies to Hill's ABCX framework.

Boss (1987) also enhanced the ABCX model by introducing the concept of coping. Coping was defined as "a process and outcome variable" (p. 702). Boss suggested that the C factor may be operationalized "by using the indicators of appraisal that Lazarus outlined in

his coping process" (p. 703). Lazarus (1977) had described the coping process in a three-step model consisting of cognitive appraisal, emotional reaction, and coping behavior.

Both Boss (1987) and McCubbin and Patterson (1983) suggested that coping should be included in the ABCX framework; however, they offered different ideas on *how* to include it. Boss suggested incorporating the appraisal aspects of the coping process into Hill's C factor, whereas McCubbin and Patterson conceptualized coping as a multifaceted process in their additional ABCX configuration. In this study, coping was defined as coping strategies and added as the D factor to the model.

Boss (1987) gave the following examples of a family's coping resources that can be summarized in the B factor:

Examples are economic security, health, intelligence, job skills, and network and social supports. The family's resources, therefore, are the sociological, economic, psychological, emotional, and physical *assets* on which the members can draw in response to a single stressor event or an accumulation of events. (p. 702)

In my study I employed a number of variables that are based on Boss's examples (health status, income, income security, education, general social support by the church, number of people to call in an emergency, confidence that people help).

Boss (1987, 1988) described both external and internal contextual variables that have an impact on the perception (D factor) of the stressor event. Boss placed the religious context in the external context but the philosophical context in the internal context.

I agree with Dahl (1994/1995), who pointed out that religious belief can be identified as both an external and internal variable. I would also suggest that external and internal contextual variables operate not only on the C factor but also on the other factors in Hill's ABCX framework.

In this study, religious variables were included in all three steps (ABC) of Hill's model. These religious variables can be conceptualized as specific expressions of a broader

religious context. In the A factor of the model I included loss of faith, loss of participation in church activities, loss of social acceptance (stigmatization), loss of congruence with one's local church's position regarding grounds for divorce, and loss of congruence with one's local church's position regarding grounds for remarriage.

In the B factor of the model I included general social support by one's local church and spiritual support. In the C factor I included divorce permissiveness, remarriage permissiveness, the fit between one's personal views on divorce permissiveness and the standards-related position of one's local church, the fit between one's personal views on remarriage permissiveness and the standards-related position of one's local church, law orientation, and belief in the verbal inspiration of Ellen White (only for the Adventist subsample).

Coping Theory

Hathaway and Pargament (1991) examined the role of religion in the coping process. They pointed out that religion has often been recognized as the dominant factor in the way people cope with problems.

The authors used Lazarus and Folkman's (1984) model of coping that is to some extent reminiscent of Hill's (1958) model. This model depicts dynamic interactions between seven different elements: situations, appraisals, activities, coping functions, psychosocial resources, psychosocial constraints, and outcomes.

In this study, situations (Hill's A factor), appraisals (Hill's C factor), psychosocial resources (Hill's B factor), outcomes (adjustment), and coping activities (D factor) were considered. Eight different ways of coping, describing a variety of behavioral and cognitive coping strategies (Folkman, Lazarus, Dunkel-Schetter, DeLongis, & Gruen, 1986), were

used to assess ways of coping that are employed by divorced Lutherans, Nazarenes, and Adventists.

Cognitive Theory

McIntosh (1995) suggested that religion be viewed as a cognitive schema. He proposed that

two particular functions of schemas seem applicable when considering the influence of religion in coping: (a) increased speed of processing domain-relevant information and (b) assimilation of stimuli to a form congruent with an extant schema. The first function may expedite cognitive processing of the event, and the second may facilitate the finding of meaning in the event. (p. 9)

McIntosh pointed out that viewing religion as a cognitive schema could be a helpful concept when investigating the role of religion in problem solving.

McIntosh, Silver, and Wortman (1993) found that the more important religion was for parents who had lost a child to sudden infant death syndrome, the more they processed their loss and were able to make sense or find meaning in the death of their infant. Religious factors were also indirectly related to well-being. The authors suggested that "religious schemata may incorporate beliefs about death that make it more familiar and less threatening" (p. 813).

Along these lines I assumed that religious beliefs about divorce and remarriage may function as cognitive schemas for Protestant Christians who have experienced divorce. Divorce and remarriage permissiveness were included in the C factor (perception of the event).

Reference Group Theory

Membership in a religious organization can be explored on the basis of reference group theory. Shibutani (1978) examined the use of the concept of reference group. He found three distinct referents: "(1) groups which serve as comparison points; (2) groups to

which men aspire; and (3) groups whose perspectives are assumed by the actor" (pp. 109-110).

For this research project the third usage of the concept was to be of particular interest. It was assumed that the local churches of the three denominations that are included in this study function "as the frame of reference in the organization of [the] perceptual field" (Shibutani, 1978, p. 111) of their members. Shibutani summarized the influence of reference groups on individuals as follows:

Each perceives, thinks, forms judgments, and controls himself according to the frame of reference of the group in which he is participating. Since he defines objects, other people, the world, and himself from the perspective that he shares with others, he can visualize his proposed line of action from this generalized standpoint, anticipate the reactions of others, inhibit undesirable impulses, and thus guide his conduct. (pp. 110-111)

Norms are very important ingredients of reference groups. Shibutani (1978, p. 111) pointed out that "reference groups . . . arise through the internalization of norms."

I assumed that local Lutheran, Nazarene, and Adventist churches function as reference groups when it comes to divorce or remarriage permissiveness. Two sets of variables were designed partially based on the theoretical framework of reference group theory.

The first set of variables consisted of loss of congruence with one's local church's position regarding grounds for divorce and loss of congruence with one's local church's position regarding grounds for remarriage. The second set of variables consisted of the fit between one's personal views on divorce permissiveness and the standards-related position of one's local church on divorce and the fit between one's personal views on remarriage permissiveness and the standards-related position on remarriage of one's local church.

Integration of Theory

I conceptualized the process of divorce adjustment within the theoretical framework of family stress theory. Hill's (1958) ABCX model was modified to fit the purpose of my study.

The A factor describes stressful divorce events. In my concept the A factor consists of two parts. The first part (A1) is a category for variables that may modify how divorce events are experienced. I included in this category demographic characteristics (gender, age, and religious affiliation) and variables that deal with the divorce in a more general way (who suggested first, who continued to insist more, length of marriage, length of separation). The variables that are included in part A1 are called event-qualifiers.

The second part (A2) of the A factor was reserved for variables that describe events that either represent the divorce or result from the divorce. I call them losses according to Kitson's (1992) loss model of divorce. These losses may pile up over time (McCubbin et al., 1980), therefore, I also refer to them as a pileup of losses. In this study I considered five losses related to religion that may occur as result of the divorce and one general loss that may represent the divorce (loss of a happy marriage).

Based on Boss's (1987) description of external and internal contextual variables and the nature of my study, I decided that religious variables deserve a prominent place in my adapted model. Two of the religious loss-events deal with the loss of congruence with one's local church. These two variables are based on reference group theory (Shibutani, 1978).

The B factor describes coping resources. In this study I employed a number of variables that are based on Boss's (1987) examples. These variables were: health status, income, income security, education, general social support by the church, number of people to call in an emergency, confidence that people help. I also included spiritual support by

one's local church in the B factor. Spiritual support can be viewed as a psychological asset. The variables that are included in the B factor are called coping resources.

The C factor describes the perception of the divorce. The variables that are included in the C factor may operate throughout the entire divorce process and their impact is not limited to a specific set of losses.

Hill (1958) referred to meaning as the key factor in determining how the family meets a stressor. I included the degree to which someone made sense or found meaning in the divorce in the C factor.

Acceptance of responsibility may also have an impact on how someone views the divorce and the accompanying losses. Different degrees of acceptance of responsibility may lead to different evaluations of the situation.

All other variables that I placed in the C factor were clearly religious in nature: divorce permissiveness, remarriage permissiveness, the fit between one's personal views on divorce permissiveness and the standards-related position of one's local church, the fit between one's personal views on remarriage permissiveness and the standards-related position of one's local church, law orientation, and belief in the verbal inspiration of Ellen White (only used for the Adventist sample). I assumed that these religious factors may influence a person's perception of the divorce and the losses that are connected with it.

Following theoretical considerations of McIntosh (1995), I view divorce and remarriage permissiveness as possible cognitive schemas. The two variables that assessed the fit between one's personal views on divorce or remarriage permissiveness and the standards-related position of one's local church are based on reference group theory.

The D factor describes a variety of coping strategies (Folkman et al., 1986). The following coping strategies were considered in this study: confrontative coping, distancing,

self-controlling, accepting responsibility, escape-avoidance, planful problem solving, and positive reappraisal.

The X factor pertains to degrees of adjustment. The multidimensional definition of divorce adjustment that guides this research project included the following components: high self-esteem, none or few symptoms of depression, a sense of identity that is no longer tied to the former spouse (low level of attachment), and a low level of anger toward the former spouse. Divorce adjustment was conceptualized as the final, overall outcome that is achieved by a wide variety of different but interrelated processes.

Although I see a logical sequence of steps in the ABCDX model, I assume that the relationships between the different parts could be bidirectional. I also viewed the different parts of the model (ABCD) as general categories and did not establish any specific relationships among independent variables.

For the limited scope of this study no further specifications of the model were made. A summary of the modified model of coping with family stress (ABCDX) is presented in Figure 1.

Statement of the Research Hypotheses

The general hypothesis for this study was that social variables, religious variables, and coping strategies are significant predictors of divorce adjustment. Due to the partially exploratory nature of this project, directional and non-directional hypotheses were used. The following research hypotheses were formulated:

Hypothesis 1 and Its Subhypotheses

Hypothesis 1 states: There will be a relationship between event-qualifiers and self-esteem.

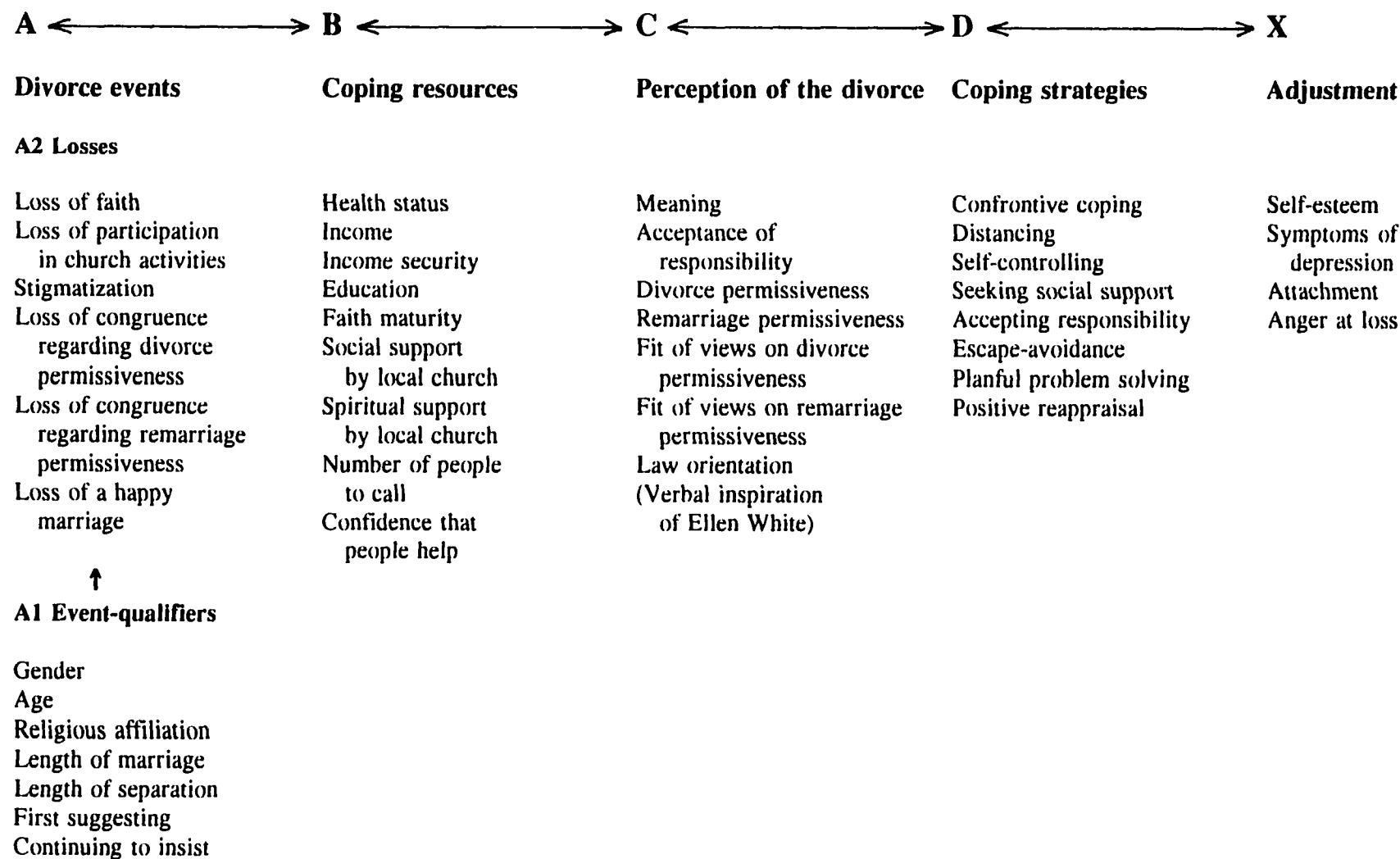


Figure 1. The adapted model of coping with family stress guided this study as conceptual model.

Hypothesis 1a: There will be a relationship between gender and self-esteem.

Hypothesis 1b: There will be a relationship between age and self-esteem.

Hypothesis 1c: There will be a relationship between religious affiliation and self-esteem.

Hypothesis 1d: The less time the subjects had been married, the more self-esteem they will have.

Hypothesis 1e: The greater the distance in time since the separation, the more self-esteem the subjects will have.

Hypothesis 1f: Respondents who first suggested the divorce (individually or together with their former spouse) will have more self-esteem than subjects who did not first suggest the divorce (but the former spouse did).

Hypothesis 1g: Respondents who continued to insist more on the divorce (individually or together with their former spouse) will have more self-esteem than subjects who did not continue to insist more on the divorce (but the former spouse did).

Hypothesis 2 and Its Subhypotheses

Hypothesis 2 states: There will be negative relationships between variables that describe losses and self-esteem.

Hypothesis 2a: Subjects who did not experience a loss of faith during the time between responding to this survey and the time before their (most recent) divorce will have more self-esteem than subjects who experienced a loss of faith.

Hypothesis 2b: Subjects who did not experience a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce will have more self-esteem than subjects who experienced a loss of participation.

Hypothesis 2c: The less subjects feel stigmatized by their local church, the more self-esteem they will have.

Hypothesis 2d: Subjects who did not lose congruence with their local church's position regarding grounds for divorce since their (most recent) divorce (those who gained congruence, who stayed congruent or incongruent) will have more self-esteem than subjects who lost congruence.

Hypothesis 2e: Subjects who did not lose congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce (those who gained congruence, who stayed congruent or incongruent) will have more self-esteem than subjects who lost congruence.

Hypothesis 2f: Subjects who did not lose a happy marriage through divorce (who were unhappily married) will have more self-esteem than subjects who lost a happy marriage through divorce (who were happily married).

Hypothesis 3 and Its Subhypotheses

Hypothesis 3 states: There will be positive relationships between coping resources and self-esteem.

Hypothesis 3a: There will be a positive relationship between health status and self-esteem.

Hypothesis 3b: There will be a positive relationship between income and self-esteem.

Hypothesis 3c: There will be a positive relationship between feeling secure about one's income in the future and self-esteem.

Hypothesis 3d: There will be a positive relationship between formal education and self-esteem.

Hypothesis 3e: There will be a positive relationship between faith maturity (NOW Faith Maturity Scale) and self-esteem.

Hypothesis 3f: There will be a positive relationship between general social support by the local church and self-esteem.

Hypothesis 3g: There will be a positive relationship between spiritual support by the local church and self-esteem.

Hypothesis 3h: There will be a positive relationship between the number of people one has available to call on in an emergency and self-esteem.

Hypothesis 3i: There will be a positive relationship between the confidence that people would be willing to help in an emergency and self-esteem.

Hypothesis 4 and Its Subhypotheses

Hypothesis 4 states: There will be relationships between variables that describe the perception of the divorce and self-esteem.

Hypothesis 4a: There will be a positive relationship between the degree of meaning found in the divorce and self-esteem.

Hypothesis 4b: There will be a relationship between acceptance of responsibility for the divorce and self-esteem.

Hypothesis 4c: There will be a relationship between one's personal views on divorce permissiveness and self-esteem.

Hypothesis 4d: There will be a relationship between one's personal views on remarriage permissiveness and self-esteem.

Hypothesis 4e: There will be a relationship between the fit between one's personal views on divorce permissiveness and the standards-related position of one's local church and self-esteem.

Hypothesis 4f: There will be a relationship between the fit between one's personal views on remarriage permissiveness and the standards-related position of one's local church and self-esteem.

Hypothesis 4g: There will be a negative relationship between law orientation and self-esteem.

Hypothesis 4h: For Adventists, there will be a relationship between the belief in the verbal inspiration of the writing of Ellen White and self-esteem.

Hypothesis 5 and Its Subhypotheses

Hypothesis 5 states: There will be relationships between coping strategies and self-esteem.

Hypothesis 5a: There will be a positive relationship between confrontive coping and self-esteem.

Hypothesis 5b: There will be a positive relationship between seeking social support and self-esteem.

Hypothesis 5c: There will be a positive relationship between problem solving and self-esteem.

Hypothesis 5d: There will be a positive relationship between positive reappraisal and self-esteem.

Hypothesis 5e: There will be a negative relationship between distancing and self-esteem.

Hypothesis 5f: There will be a negative relationship between self-controlling and self-esteem.

Hypothesis 5g: There will be a negative relationship between accepting responsibility and self-esteem.

Hypothesis 5h: There will be a negative relationship between escape-avoidance and self-esteem.

Hypothesis 6 and Its Subhypotheses

Hypothesis 6 states: There will be relationships between event-qualifiers and symptoms of depression.

Hypothesis 6a: Females will be more depressed than males.

Hypothesis 6b: There will be a relationship between age and symptoms of depression.

Hypothesis 6c: There will be a relationship between religious affiliation and symptoms of depression.

Hypothesis 6d: The longer the subjects had been married, the more symptoms of depression they will have.

Hypothesis 6e: The smaller the distance in time since the separation, the more symptoms of depression the subjects will have.

Hypothesis 6f: First suggesting the divorce will be related to symptoms of depression.

Hypothesis 6g: Insisting more on the divorce will be related to symptoms of depression.

Hypothesis 7 and Its Subhypotheses

Hypothesis 7 states: There will be positive relationships between variables that describe losses and symptoms of depression.

Hypothesis 7a: Subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce will have more symptoms of depression than subjects who experienced no loss of faith.

Hypothesis 7b: Subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce will have more symptoms of depression than subjects who experienced no loss of participation.

Hypothesis 7c: The more subjects feel stigmatized by their local church, the more symptoms of depression they will have.

Hypothesis 7d: Subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce will have more symptoms of depression than subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).

Hypothesis 7e: Subjects who lost congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce will have more symptoms of depression than subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).

Hypothesis 7f: Subjects who lost a happy marriage through divorce (who were happily married) will have more symptoms of depression than subjects who did not lose a happy marriage through divorce (who were unhappily married).

Hypothesis 8 and Its Subhypotheses

Hypothesis 8 states: There will be negative relationships between coping resources and symptoms of depression.

Hypothesis 8a: There will be a negative relationship between health status and symptoms of depression.

Hypothesis 8b: There will be a negative relationship between income and symptoms of depression.

Hypothesis 8c: There will be a negative relationship between feeling secure about one's income in the future and symptoms of depression.

Hypothesis 8d: There will be a negative relationship between formal education and symptoms of depression.

Hypothesis 8e: There will be a negative relationship between faith maturity (NOW Faith Maturity Scale) and symptoms of depression.

Hypothesis 8f: There will be a negative relationship between general social support by the local church and symptoms of depression.

Hypothesis 8g: There will be a negative relationship between spiritual support by the local church and symptoms of depression.

Hypothesis 8h: There will be a negative relationship between the number of people one has available to call on in an emergency and symptoms of depression.

Hypothesis 8i: There will be a negative relationship between the confidence that people would be willing to help in an emergency and symptoms of depression.

Hypothesis 9 and Its Subhypotheses

Hypothesis 9 states: There will be relationships between variables that describe the perception of the divorce and symptoms of depression.

Hypothesis 9a: There will be a negative relationship between the degree of meaning found in the divorce and symptoms of depression.

Hypothesis 9b: The less responsibility subjects accept for the divorce, the more symptoms of depression they will have.

Hypothesis 9c: The more liberal the subjects are regarding divorce permissiveness, the less symptoms of depression they will have.

Hypothesis 9d: The more liberal the subjects are regarding remarriage permissiveness, the less symptoms of depression they will have.

Hypothesis 9e: There will be a relationship between the fit between one's personal views on divorce permissiveness and the standards-related position of one's local church and symptoms of depression.

Hypothesis 9f: There will be a relationship between the fit between one's personal views on remarriage permissiveness and the standards-related position of one's local church and symptoms of depression.

Hypothesis 9g: There will be a positive relationship between law orientation and symptoms of depression.

Hypothesis 9h: For Adventists, there will be a relationship between the belief in the verbal inspiration of the writings of Ellen White and symptoms of depression.

Hypothesis 10 and Its Subhypotheses

Hypothesis 10 states: There will be relationships between coping strategies and symptoms of depression.

Hypothesis 10a: There will be a negative relationship between confrontive coping and symptoms of depression.

Hypothesis 10b: There will be a negative relationship between seeking social support and symptoms of depression.

Hypothesis 10c: There will be a negative relationship between problem solving and symptoms of depression.

Hypothesis 10d: There will be a negative relationship between positive reappraisal and symptoms of depression.

Hypothesis 10e: There will be a positive relationship between distancing and symptoms of depression.

Hypothesis 10f: There will be a positive relationship between self-controlling and symptoms of depression.

Hypothesis 10g: There will be a positive relationship between accepting responsibility and symptoms of depression.

Hypothesis 10h: There will be a positive relationship between escape-avoidance and symptoms of depression.

Hypothesis 11 and Its Subhypotheses

Hypothesis 11 states: There will be relationships between event-qualifiers and attachment.

Hypothesis 11a: There will be a relationship between gender and attachment.

Hypothesis 11b: There will be a relationship between age and attachment.

Hypothesis 11c: There will be a relationship between religious affiliation and attachment.

Hypothesis 11d: The longer the subjects have been married, the more they will feel attached to their former spouse.

Hypothesis 11e: The smaller the distance in time since the separation, the more they will feel attached to their former spouse.

Hypothesis 11f: Respondents who did not first suggest the divorce (but the former spouse did) will feel more attached to their former spouse than subjects who first suggested the divorce (individually or together with their former spouse).

Hypothesis 11g: Respondents who did not continue to insist more on the divorce (but the former spouse did) will feel more attached to their former spouse than subjects who continued to insist more on the divorce (individually or together with their former spouse).

Hypothesis 12 and Its Subhypotheses

Hypothesis 12 states: There will be relationships between variables that describe losses and attachment.

Hypothesis 12a: Subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce will feel more attached to their former spouse than subjects who experienced no loss of faith.

Hypothesis 12b: Subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce will feel more attached to their former spouse than subjects who experienced no loss of participation.

Hypothesis 12c: The more subjects feel stigmatized by their local church, the more attached they will feel to their former spouse.

Hypothesis 12d: There will be a relationship between loss of congruence with the local church's position regarding grounds for divorce and attachment.

Hypothesis 12e: There will be a relationship between loss of congruence with the local church's position regarding grounds for remarriage and attachment.

Hypothesis 12f: Subjects who lost a happy marriage through divorce (who were happily married) will feel more attached to their former spouse than subjects who did not lose a happy marriage through divorce (who were unhappily married).

Hypothesis 13 and Its Subhypotheses

Hypothesis 13 states: There will be relationships between coping resources and attachment.

Hypothesis 13a: There will be a relationship between health status and attachment.

Hypothesis 13b: There will be a relationship between income and attachment.

Hypothesis 13c: There will be a relationship between feeling secure about one's income in the future and attachment.

Hypothesis 13d: There will be a relationship between formal education and attachment.

Hypothesis 13e: There will be a relationship between faith maturity (NOW Faith Maturity Scale) and attachment.

Hypothesis 13f: There will be a relationship between general social support by the local church and attachment.

Hypothesis 13g: There will be a relationship between spiritual support by the local church and attachment.

Hypothesis 13h: There will be a relationship between the number of people one has available to call on in an emergency and attachment.

Hypothesis 13i: There will be a relationship between the confidence that people would be willing to help in an emergency and attachment.

Hypothesis 14 and Its Subhypotheses

Hypothesis 14 states: There will be relationships between variables that describe the perception of the divorce and attachment.

Hypothesis 14a: There will be a negative relationship between the degree of meaning found in the divorce and attachment.

Hypothesis 14b: There will be a relationship between acceptance of responsibility and attachment.

Hypothesis 14c: The more liberal the subjects are regarding divorce permissiveness, the less attached they will feel to the former spouse.

Hypothesis 14d: The more liberal the subjects are regarding remarriage permissiveness, the less attached they will feel to the former spouse.

Hypothesis 14e: There will be a relationship between the fit between one's personal views on divorce permissiveness and the standards-related position of one's local church and attachment.

Hypothesis 14f: There will be a relationship between the fit between one's personal views on remarriage permissiveness and the standards-related position of one's local church and attachment.

Hypothesis 14g: There will be a relationship between law orientation and attachment.

Hypothesis 14h: The more Adventist subjects believe in the verbal inspiration of the writings of Ellen White the more attached they will feel to their former spouse.

Hypothesis 15 and Its Subhypotheses

Hypothesis 15 states: There will be relationships between coping strategies and attachment.

Hypothesis 15a: There will be a relationship between confrontive coping and attachment.

Hypothesis 15b: There will be a relationship between seeking social support and attachment.

Hypothesis 15c: There will be a relationship between problem solving and attachment.

Hypothesis 15d: There will be a relationship between positive reappraisal and attachment.

Hypothesis 15e: There will be a relationship between distancing and attachment.

Hypothesis 15f: There will be a relationship between self-controlling and attachment.

Hypothesis 15g: There will be a relationship between accepting responsibility and attachment.

Hypothesis 15h: There will be a relationship between escape-avoidance and attachment.

Hypothesis 16 and Its Subhypotheses

Hypothesis 16 states: There will be relationships between event-qualifiers and anger at loss.

Hypothesis 16a: Females will feel more anger at loss than males.

Hypothesis 16b: The older the subject, the less anger at loss they will feel.

Hypothesis 16c: There will be a relationship between religious affiliation and anger at loss.

Hypothesis 16d: There will be a relationship between length of marriage and anger at loss.

Hypothesis 16e: The smaller the distance in time since the separation, the more anger at loss the subjects will feel.

Hypothesis 16f: First suggesting the divorce will be related to anger at loss.

Hypothesis 16g: Insisting more on the divorce will be related to anger at loss.

Hypothesis 17 and Its Subhypotheses

Hypothesis 17 states: There will be positive relationships between variables that describe losses and anger at loss.

Hypothesis 17a: Subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce will have more anger at loss than subjects who experienced no loss of faith.

Hypothesis 17b: Subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce will have more anger at loss than subjects who experienced no loss of participation.

Hypothesis 17c: The more subjects feel stigmatized by their local church, the more anger at loss they will have.

Hypothesis 17d: Subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce will have more anger at loss than subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).

Hypothesis 17e: Subjects who lost congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce will have more anger at loss than subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).

Hypothesis 17f: Subjects who lost a happy marriage through divorce (who were happily married) will have more anger at loss than subjects who did not lose a happy marriage through divorce (who were unhappily married).

Hypothesis 18 and Its Subhypotheses

Hypothesis 18 states: There will be negative relationships between coping resources and anger at loss.

Hypothesis 18a: There will be a negative relationship between health status and anger at loss.

Hypothesis 18b: There will be a negative relationship between income and anger at loss.

Hypothesis 18c: There will be a negative relationship between feeling secure about one's income in the future and anger at loss.

Hypothesis 18d: There will be a negative relationship between formal education and anger at loss.

Hypothesis 18e: There will be a negative relationship between faith maturity (NOW Faith Maturity Scale) and anger at loss.

Hypothesis 18f: There will be a negative relationship between general social support by the local church and anger at loss.

Hypothesis 18g: There will be a negative relationship between spiritual support by the local church and anger at loss.

Hypothesis 18h: There will be a negative relationship between the number of people one has available to call on in an emergency and anger at loss.

Hypothesis 18i: There will be a negative relationship between the confidence that people would be willing to help in an emergency and anger at loss.

Hypothesis 19 and Its Subhypotheses

Hypothesis 19 states: There will be relationships between variables that describe the perception of the divorce and anger at loss.

Hypothesis 19a: There will be a negative relationship between the degree of meaning found in the divorce and anger at loss.

Hypothesis 19b: The less responsibility subjects accept for the divorce, the more anger at loss they will have.

Hypothesis 19c: The more liberal the subjects are regarding divorce permissiveness, the less anger at loss they will have.

Hypothesis 19d: The more liberal the subjects are regarding remarriage permissiveness, the less anger at loss they will have.

Hypothesis 19e: There will be a relationship between the fit between one's personal views on divorce permissiveness and the standards-related position of one's local church and anger at loss.

Hypothesis 19f: There will be a relationship between the fit between one's personal views on remarriage permissiveness and the standards-related position of one's local church and anger at loss.

Hypothesis 19g: There will be a positive relationship between law orientation and anger at loss.

Hypothesis 19h: For Adventists, there will be a relationship between the belief in the verbal inspiration of the writings of Ellen White and anger at loss.

Hypothesis 20 and Its Subhypotheses

Hypothesis 20 states: There will be relationships between coping strategies and anger at loss.

Hypothesis 20a: There will be a negative relationship between confrontive coping and anger at loss.

Hypothesis 20b: There will be a negative relationship between seeking social support and anger at loss.

Hypothesis 20c: There will be a negative relationship between problem solving and anger at loss.

Hypothesis 20d: There will be a negative relationship between positive reappraisal and anger at loss.

Hypothesis 20e: There will be a positive relationship between distancing and anger at loss.

Hypothesis 20f: There will be a positive relationship between self-controlling and anger at loss.

Hypothesis 20g: There will be a positive relationship between accepting responsibility and anger at loss.

Hypothesis 20h: There will be a positive relationship between escape-avoidance and anger at loss.

Hypothesis 21

Hypothesis 21 states: Subjects who receive a high amount of social and spiritual support from their local churches and who experience a low amount of stigmatization by their local churches will be more likely to remain church members in their particular denominations than those subjects who receive a low amount of social and spiritual support from their local churches and who experience a high amount of stigmatization by their local churches.

Definition of Terms

There are a number of frequently used terms in this dissertation. They are defined in the following way:

Anger at loss mainly describes hostile feelings toward a former spouse.

Attachment refers to feelings of pining and preoccupation toward a former spouse. Attachment is related to the process of obtaining the identity of a single adult after having ended a marital relationship.

The **Church of the Nazarene** is a Protestant denomination that focuses on the doctrines of holiness and sanctification. The church traces its origins back to the development of holiness groups in North America in the 19th century. Members of the Church of the Nazarene are called **Nazarenes** in this dissertation.

Symptoms of depression refer to depressed affect or mood.

Divorce describes the legal ending of a marriage relationship.

Divorce adjustment describes the final, overall outcome that is achieved by a wide variety of different but interrelated processes.

Ellen White played a major role in founding the Seventh-day Adventist Church. Her writings are widely regarded as having theological and ethical authority within the Seventh-day Adventist Church.

Faith maturity characterizes a vibrant, life-changing faith. This term focuses on faith as a process.

Law orientation describes the belief that one can contribute to her/his salvation. It implies that acceptance by God is viewed as fully or partially based on one's performance.

The **Lutheran Church—Missouri Synod** was founded by German immigrants in the state of Missouri in 1847. The church emphasizes confessional Lutheranism. Members of The Lutheran Church—Missouri Synod are called **Lutherans** in this dissertation.

Self-esteem refers to self-acceptance or global feelings of self-worth.

The **Seventh-day Adventist Church** is a worldwide Protestant denomination that was founded in 1863. As the name indicates, special emphasis is put on the observance of the Sabbath (seventh day) and on Christ's second coming. For the purpose of this thesis the name **Adventist** is used synonymously with **Seventh-day Adventist**.

Verbal inspiration of Ellen White refers to a view that assumes that the content of Ellen White's books was transmitted to her by God word for word. Thus, her writings represent a direct and explicit expression of God's will. The belief that her books are verbally inspired is not an official doctrine of the Seventh-day Adventist Church but may be held by individual church members.

Delimitations of the Study

This study was limited to the population of divorced members of the Seventh-day Adventist Church, the Church of the Nazarene, and The Lutheran Church--Missouri Synod who were residing in the United States of America.

Basic Assumptions

I developed this research project on the basis of the following assumptions:

1. Divorce adjustment is a measurable variable.
2. Divorce adjustment is influenced by numerous factors in which social factors, religious factors, and coping strategies are included.
3. The respondents expressed their real feelings and thoughts regarding the items on the questionnaire since anonymity was assured and the importance of the study was explained to them in the cover letter.

Limitations of the Study

1. This study cannot provide any conclusions about causation due to the correlational design.
2. This study does not include all variables that might be related to divorce adjustment.

Outline of the Study

Chapter 1 introduces the problem of divorce adjustment among members of The Lutheran Church--Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church. The theoretical foundations of this study were explained and a model introduced that guides this research project. Twenty-one major research hypotheses were stated, important terms were defined, and delimitations, basic assumptions, and limitations of the project were presented.

Chapter 2 presents a review of relevant literature.

Chapter 3 describes the methodology used in obtaining and analyzing data.

Chapter 4 presents the general findings of this study including quantitative and qualitative data.

Chapter 5 describes the results of the testing the null hypotheses.

Chapter 6 presents an attempt to synthesize the findings using a combination of hierarchical and stepwise multiple regression procedures.

Chapter 7 contains the summary of this study and the discussion of the findings. This chapter also lists the contributions and limitations, and presents conclusions and recommendations.

CHAPTER II

REVIEW OF RELATED LITERATURE

Introduction

During the last 40 years a large body of research on divorce adjustment has been generated beginning with Goode's (1949) classical study on divorce adjustment of approximately 450 women with children. Since then numerous authors (Chiriboga & Thurnher, 1980; Chiriboga, Catron, & Associates, 1991; Granvold, Pedler, & Schellie, 1979; Gray, 1978; Kitson, 1992; Raschke, 1977; Spanier & Casto, 1979) have done research on postdivorce adjustment problems.

However, I found only a few studies that specifically focused on the problems experienced by Christian divorced men and women. This seems surprising since researchers (Thomas & Henry, 1985) have noted an increasing dialogue on religion and the family connection in the social sciences.

Divorce seems to touch a sensitive area in the very heart of religion, and research in this area is needed. The literature was reviewed especially in the following areas:

1. The Lutheran Church--Missouri Synod context of divorce
2. The Church of the Nazarene context of divorce
3. The Seventh-day Adventist context of divorce
4. Studies investigating divorce problems of Adventists
5. Studies investigating divorce problems of other Christians.

The Lutheran Church—Missouri Synod Context of Divorce

In 1987 The Lutheran Church—Missouri Synod published a report of the Commission on Theology and Church Relations on divorce and remarriage (Divorce and Remarriage: An Exegetical Study, 1987). This report explained the position of The Lutheran Church—Missouri Synod as to when divorce and remarriage are acceptable. In the introduction it was mentioned that

the Commission has not understood its task to be the preparation of specific guidelines for Christian counselling, but rather the delineation of Scriptural principles which determine the kind of guidance that should be given regarding God's intention for marriage. In formulating these principles, the Commission is aware of the dangers which reside in interpreting the Biblical texts as a legalistic code that may encourage a casuistry that has as its primary aim the determination of "innocent" and "guilty" parties. (p. 6)

However, the Commission did not make clear *how* casuistry could be avoided.

In the report it was stated that "only sexual unfaithfulness is regarded as a legitimate ground for divorce in God's sight" (p. 38). Sexual unfaithfulness was defined as "sexual intercourse apart from the lawful union of husband and wife" (p. 25). In such cases "the offended party who endures such unfaithfulness has the right, though not the command, to obtain a legal divorce and remarry" (p. 38).

In certain cases of willful abandonment a divorce and a subsequent remarriage of the spouse who was deserted was also seen as permissible based on the teaching of the apostle Paul (1 Cor 7:10-16). Paul had stated that if an unbeliever leaves the marriage "a believing man or woman is not bound" (1 Cor 7:15, NIV).

The report of the Commission on Theology and Church Relations was not fully clear on whether this principle could be applied to desertion by a believing spouse. On one hand, it stated that the application of this principle to a divorce of Christian spouses "is difficult" (p. 39) and that "Paul assumes that Christians will not seek divorce for [such] reasons" (p. 39), whereas, on the other hand, it expressed that "following a divorce that

results from willful and sustained abandonment, remarriage of the deserted spouse *becomes* [italics added] permissible" (p. 39).

Regarding a church-sanctioned remarriage of a member of The Lutheran Church—Missouri Synod who had obtained a divorce for other reasons than those recognized as scriptural, it was stated that pastors may perform a wedding service for such a member only "under exceptional circumstances" (p. 41). Caution was expressed against "planned repentance" (p. 40) of church members who had obtained a divorce for other reasons than those recognized as scriptural and who later wanted to remarry.

The report also briefly addressed the issue of church discipline in regard to remarriage:

What has been said above about the remarriage of persons divorced for unscriptural reasons may also be applied to the acquiring and holding of membership in the Christian congregation. Christian discipline in the congregation must be exercised in a firm, loving, and consistent manner, lest the offense of unrepented sin cause others to stumble. (p. 41)

The Church of the Nazarene Context of Divorce

In The People Called Nazarenes: Who We Are and What We Believe (Van Note, 1983) a previous version of the special rules of the Church of the Nazarene was presented. In the section on marriage and divorce a clear statement regarding a biblical exception clause for divorce was included: "Though there may exist such other causes and conditions as may justify a divorce under civil law, only adultery is a scriptural ground for divorce, and only adultery will supply such ground as may justify the innocent party in remarrying" (p. 125).

Most of the statements in the current section of the special rules on marriage and divorce in the 1993 Manual of the Church of the Nazarene are identical with the previous version; however, a reference to a biblical exception clause no longer appears in the special rules. Instead a more ambiguous statement is included: "It is recognized that some have

divorce thrust upon them against their will or are compelled to resort to it for legal or physical protection" (p. 48). To what extent this statement alludes to an officially recognized right to obtain a divorce remains unclear.

Couples who experience marital difficulties are asked to "seek counsel and guidance of their pastor and/or any other appropriate spiritual leaders" (p. 48). Those who fail to follow this policy "in good faith and with sincere endeavor" (p. 48) and who divorce and remarry may become subject to church discipline. A later re-admission to membership is possible:

Where a marriage has been dissolved and remarriage has followed, the marriage partners, upon genuine repentance of their sin, are enjoined to seek the forgiving grace of God and His redemptive help in their marriage relation. Such persons may be received into the membership of the church at such time as they have given evidence of their regeneration and an awareness of their understanding of the sanctity of Christian marriage. (p. 49)

What makes matters even more complicated when it comes to the official Nazarene position on divorce and remarriage is that the most recent Manual also contains a statement that apparently seems to exclude any exception clause for divorce: "In particular, stress should be laid upon the biblical plan of marriage as a lifelong covenant, to be broken only by death" (p. 148). This sentence seems to contradict the earlier quoted statement that recognizes divorce "for legal and physical protection" (p. 48).

In No Easy Answers , Paul Merritt Bassett (1985), at that time professor of the history of Christianity at the Nazarene Theological Seminary, argued that "divorce is certainly not worth accepting. There is nothing good about it. The best that can be said for it is that it may be less bad in some circumstances than any other alternative" (p. 66). Bassett concluded his argument stating that "divorce is an unacceptable, though admissible, option for the Christian" (p. 67).

The Seventh-day Adventist Context of Divorce

The official Seventh-day Adventist position on divorce and remarriage is stated in the Seventh-day Adventist Church Manual (General Conference of Seventh-day Adventists, 1995a). If a spouse engages in extramarital sex, sexual perversions, or homosexual practices and reconciliation does not take place, the "innocent spouse has the biblical right to secure a divorce, and also to remarry" (p. 182). If "marriage relations deteriorate to the point where it is better for a husband and a wife to separate" (p. 183) a legal separation may be permissible. Apparently, the church would in such cases permit a divorce if a legal separation is not a legally valid option. However, the options of remarriage would be limited:

A separation or divorce, in which "unfaithfulness to the marriage vow" (see sections 1 and 2 above) is not involved, does not give either one the scriptural right to remarry, unless in the meantime the other party has remarried, committed adultery or fornication, or died. Should a member who has been thus divorced remarry without these biblical grounds, he or she, if a member, shall be disfellowshipped; and the one whom he or she marries, if a member, shall also be disfellowshipped from the church. (p. 183)

Crider and Kistler (1979), in their landmark study on the Adventist family, quoted a few respondents who were either considering or experiencing divorce. Some of these quotations shed some light on the difficult situation Adventist divorcees find themselves in:

"Nothing I've ever studied in school or learned in church schools or heard preached to me from the pulpit has prepared me for this experience I'm now going through."

"Where was my church when I was in trouble? It threw me out and refused to listen to me."

"I feel like a leper. I believe what the church teaches but my marriage experience has convinced me that I can't live it." (pp. 243-244)

Pearson (1990) devoted two chapters of his book Millennial Dreams and Moral Dilemmas to the problem of divorce in the Adventist subculture. The author mentioned how Ellen White had urged church members to maintain high standards in their marriages. Any

form of marital irregularity had been severely criticized. Divorce had been permissible only in case of adultery, which was defined in sexual terms. Pearson suggested that Ellen White had pointed out that in case of marital difficulties people should step up their efforts to improve their marital situation. Sacrifice and work on the relationship had been emphasized. Church members had frequently consulted Ellen White in sensitive matters related to marriage and divorce. Pearson argued that Ellen White had defended the high ethical standards of the church but not without consideration of the specific situations of the individuals concerned.

In chapter 12 of his book Pearson described the development of policies in the Seventh-day Adventist Church regarding divorce and remarriage. The cornerstone of policy statements regarding divorce was found in Matt 5:32, where divorce and remarriage are allowed for the innocent party following the occurrence of adultery. During the 1940s the church adopted the official position "that the second marriage of an offending party constituted a continuing state of sin" (p. 201). This position was later abandoned.

In 1976 the Seventh-day Adventist Church issued a new policy. The definition of adultery was broadened to include besides extramarital sexual intercourse: homosexual practice, perversions and deviations which inhibited normal sexual intimacy, and persistent extramarital relationships with a high degree of intimacy even though no coitus was performed. A special procedure for the re-admittance of the guilty party was formulated. Pearson maintained that this new policy statement did not really succeed in providing a uniform standard.

In 1980 the University Church of Seventh-day Adventists in Loma Linda, California, developed a policy that used a two-tier system of membership for assisting members who are going through a divorce. An affiliate membership status for divorcing

couples was implemented that allowed further participation in church activities and provided special pastoral care.

Pearson expressed that Adventists tend to be distrustful of emotions. They look for rational solutions to interpersonal problems. Professional assistance for psycho-social problems is avoided. Pearson explained that

A major reason for extreme caution in regard to therapeutic techniques is the fear that they have a humanistic foundation. The idea that unstable marriages result from personality defects developed in childhood is a threatening one because it may seriously undermine the concept of sin. Yet the whole Adventist theological and administrative position is built on certain value judgements; 'no-fault' grounds are inadmissible to Adventists. Traditionally, Adventists have sought to attribute blame before permitting the dissolution of a marriage. According to Dominian, some marital difficulties actually result from personality problems related to low self-esteem, which derives from failure to meet lofty Christian ideals and high expectations. (pp. 223-224)

Pearson concluded that family education should be high on the agenda of the Seventh-day Adventist Church so as to prevent the moral dilemmas related to divorce.

Kistler (1987) discussed the problem of divorce in the context of second marriages. He questioned the clarity of the "dichotomy of 'innocence' and 'guilt'" (p. 134) that has traditionally been the focus of Adventists when dealing with divorcing members. Kistler suggested that the church should study this question "in order to treat fairly those members who, despite their best intentions and efforts, have made shipwreck of their first marriage" (p. 134).

Bacchiocchi (1991) argued that Jesus did not declare sexual misconduct as legitimate grounds for divorce (Matt 19:1-12) but that "Jesus permitted divorce only in the case of an unlawful marriage to a near relative" (pp. 188-189). Bacchiocchi stated that if a unbelieving spouse wants a divorce from a believing spouse, the believing spouse is free to remarry. He maintained that the marriage of two believers "has a special character" (p. 196) because "their common faith and commitment to God unite them in a real, objective, and

lifelong marriage bond" (p. 196). Bacchiocchi argued that "it is always God's will for them to remain married once they are" (p. 212). However, if a Christian spouse engages in an un-Christian lifestyle (getting drunk, becoming verbally abusive, becoming physically violent, having homosexual preferences) he proves to be an unbelieving spouse who wants out of the marriage. In such a case Bacchiocchi recommended divorce based on his understanding of 2 Tim 3:5 ("Have nothing to do with them," NIV): "For the sake of peace and mental sanity, it becomes a necessity for a Christian spouse to break up a marital relationship with an abusive, violent, and perverse partner" (p. 217).

Johnston (1991) argued that the authoritative documents regarding divorce and remarriage are ambiguous. He pondered whether "frigidity, brutality or abandonment of the marriage bed" (p. 5) could also be acceptable reasons to divorce and remarry. Richardson (1997), after having reviewed the biblical evidence regarding divorce and remarriage, suggested that "the [biblical] divorce rule was probably not intended to be the kind of unbending absolute we have made it out to be" (p. 6).

Studies Investigating Divorce Problems of Adventists

Dimmig (1970) studied the effects of parents' divorce on Seventh-day Adventist students enrolled in three Seventh-day Adventist academies, who had at least one Seventh-day Adventist parent at the time of the divorce. The majority of this sample (70%) indicated that both parents were Seventh-day Adventists at the time of divorce.

When asked about their feelings after the divorce, 30% of the students did not see a change compared to before, 20% of the students stated that they were much happier, 15% indicated that they were somewhat happier, and 30% of the students felt less or much less happy. Sixty percent of the students felt that their parents' divorce had no negative consequences as far as their social acceptability with their peers was concerned. Dimmig

noted that the students felt more cautious towards marriage as a result of their parents' divorce. Respondents from homes that had been considered unhappy before the divorce were happier after the divorce than those who felt that they had a happy home before the divorce.

Staff (1974) conducted a multiple case study of maternal one-parent families. He obtained a sample of 13 Seventh-day Adventist maternal, one-parent families with at least one child living in the home. Four mothers were widowed and nine mothers were divorced. The author conducted in-depth structured interviews. Divorced, single mothers who work reported difficulties in allocating enough time for their children.

The emotional bond between the ex-spouses seemed to persist beyond the divorce. Sometimes the ex-spouses continued their sexual relationship. Six of the nine divorced women had an insufficient social life. Seven divorcees felt lonely. All nine divorcees expressed feeling a sense of failure. Two of the nine women had significant problems with the ex-spouse, and five women "admitted to some sexual problems, with one of the nine not wishing to pursue the subject in the interview" (p. 27).

Six divorcees stated that the divorce experience led to a strengthened faith. The majority of the divorcees felt that relationships with other church members were strained after the divorce.

Osborn (1990) conducted an exploratory study of the Pioneer Memorial Church divorce support group. Of the 29 members of this group who volunteered to respond to the questionnaire, 26 were actually divorced. Additionally, four women and two men were seen in one-to-one structured interviews. The author also explored non-divorced church members' awareness of the divorce support group and their feelings about that group.

The author discovered feelings of hurt and disillusionment toward the Seventh-day Adventist Church, with the exception of the church-run divorce support group. Divorcees felt abandoned by their church. Fifteen answered positively and eight negatively when asked

whether they had friends in the support group to whom they were closer than the friends they had while they were married. Twenty-one respondents said yes to the question whether the support group had given them a new sense of self-worth.

I conducted a pilot study on divorce adjustment of Seventh-day Adventist divorced men and women (Erben, 1993a). The sample consisted of 206 divorced men and women who were Seventh-day Adventists at the time of their divorce. Correlational design was employed to analyze the data. I found that perceiving one's church as being supportive was associated with Social Self Worth and a low level of Symptoms of Grief for females. Other religious factors also played a significant role in explaining divorce adjustment.

In a re-analysis of my pilot-study data (Erben, 1994) I developed best predictor models for Feelings of Self Worth, Disentanglement from Love Relationship, Feelings of Anger, Symptoms of Grief, Rebuilding Social Trust, and Social Self Worth (the six subscales of the Fisher Divorce Adjustment Scale). I had hypothesized that religious and social variables were predictors of divorce adjustment.

The 12-item Donahue short form of the Faith Maturity Scale (Benson, Donahue, & Erickson, 1993) was employed as one of the independent measures in my study. The Faith Maturity Scale had been used in a national study of Adventist youth and their parents, teachers, and pastors, called Valuegenesis.

The major finding of my study was that religious and social factors can be both positive and negative predictors of divorce adjustment of Seventh-day Adventist divorced men and women. Vertical Faith was found to be a major positive predictor of divorce adjustment in all areas, except Feelings of Anger. The degree to which an individual experienced a personal relationship with God seemed to be a predictor of positive coping outcomes in most areas of divorce adjustment. Since the Seventh-day Adventist Church

generally does not encourage the expression of anger. it was not surprising that Adventist spirituality did not appear to be helpful when problems with anger were concerned.

Horizontal Faith was found to be a negative predictor of divorce adjustment in the area of Symptoms of Grief. Individuals who are high on Horizontal Faith appeared to be more depressed than subjects who were less invested in the social domain of faith.

The belief that the way to be accepted by God is to sincerely try to live a good life was found to be a negative predictor of divorce adjustment in the areas of Feelings of Self Worth, Feelings of Anger, and Rebuilding Social Trust. It appeared as if an emphasis on conduct as a condition for God's love seemed to make people less self-confident, more angry, and less confident in social relationships.

The belief that Ellen White copied what God told her word for word was a negative predictor of Disentanglement from Love Relationship. People who believed in verbal inspiration of at least some of the writings of Ellen White (or parts of them) seemed to have problems with letting the former spouse go. It was also found that subjects who did not accept any responsibility for the failure of the marital relationship had problems in the following areas of divorce adjustment: Feelings of Anger, Symptoms of Grief, and Social Self Worth.

The three response options of the item "Who decided to end your relationship" (I did, My spouse did, Both of us did) were used as a categorical variable in the set of independent variables. Initiator status of the divorcee played a significant role in the area of Disentanglement from Love Relationship. The one who initiated the divorce appeared to be more able to let go of the former spouse than the one who was "dumped."

I also found that gender was a significant predictor of divorce adjustment in the areas of Feelings of Anger, Symptoms of Grief, and Rebuilding Social Trust. Seventh-day Adventist males who had experienced divorce tended to feel less angry, less depressed, and

more confident in their dating behavior and their attitudes toward intimate relationships than females. This could be interpreted either as an indication of male dominance in the Adventist subculture or it could be seen as the result of a better financial situation of males after the divorce that allows them to have an easier time resuming their social life.

Age was a positive predictor of good adjustment in the area of Feelings of Anger. Older divorcees appeared to be more able to deal with angry feelings than younger divorcees. Length of separation was a positive predictor of Disentanglement from Love Relationship, whereas length of marriage was a negative predictor of Disentanglement from Love Relationship.

Sahlin and Sahlin (1997) reported the results of studies on Adventist families. They stated that "only half of our respondents continued to attend church regularly after their divorce" (p. 137). No clear consensus among the Adventist membership was found regarding how to deal with divorce.

Studies Investigating Divorce Problems of Other Christians

Barringer (1973) studied a sample of 249 separated and divorced members of Parents Without Partners in Iowa and Wisconsin. He found that "most of the respondents were Protestant. They fell largely into two categories: 34% either never or rarely attend church and 43% attend almost every week" (p. 158). One of Barringer's hypotheses was that "the self-perception of the quality of postdivorce adjustment of single parents in divorce is not related to the record of church attendance of these individuals" (p. 153). He reported that the religious attitudes and behaviors (one of his 14 aspects of self-perception of the quality of divorce adjustment) of separated or divorced men and women improved with increased church attendance.

Raschke (1974/1975) studied a sample of 277 separated or divorced members or guests of seven chapters of Parents Without Partners. She found significant correlations between self-identification as religious (How religious do you feel you are now?) and trauma ($r = -.12$, $p = .02$), loneliness ($r = -.11$, $p = .03$), and satisfaction in role with friends ($r = .11$, $p = .03$). She also found significant correlations between change in church or synagogue attendance and guilt ($r = .12$, $p = .03$), and satisfaction in role of dating ($r = -.12$, $p = .02$). Raschke stated that "those feeling more religious seem to have less trauma, less loneliness, more guilt, less satisfaction in new role as date, and more ability in new roles with friends" (p. 84).

Brown (1976) who studied a sample of women dealing with marital dissolution found that religious affiliation was positively related to personal growth as reported by Kitson and Raschke (1981). Marroni (1977) conducted a study on adjustment of Catholics to separation and divorce. He was interested in the relationship between Roman Catholic teachings and beliefs and divorce adjustment, in the support provided by the Catholic parish community, and in social-psychological factors influencing the adjustment process. Marroni assessed divorce adjustment with the Postdivorce Stress and Problems Scale, designed by Raschke (1974/1975). His sample consisted of 161 subjects.

Marroni found a significant correlation of $r = -.35$ (significant at the .001 level) between the Postdivorce Stress and Problems Scale and six items measuring social participation outside of the home (Social Participation Scale). Marroni could not find any significant correlations between the outcome measure and his Pre-Post Vatican II Attitude Scale, and between the outcome measure and the Supportive Church Community Scale. Although there was no significant relationship at the .05 level between the outcome measure and the Religious Scale, the author maintained that the relationship was "in the right direction and . . . very close to significance" (p. 55).

Ashenhurst (1980/1981) studied a sample of 142 divorced, 94 married, and 4 separated subjects who were members of the Reorganized Church of Jesus Christ of Latter Day Saints living in the United States (excluding Alaska and Hawaii) and who had divorced between 1976 and 1978. He found statistically significant relationships between Raschke's (1974/1975) Postdivorce Stress and Problems Scale and God Centered Religion, Meaning of Religion for Life, and church attendance. Both religious scales contained the following item: "Religion is especially important to me because it answers many questions about the meaning of life" (pp. 82-83).

Meaning of Religion for Life did not contribute to the variance at the .05 level when stepwise multiple regressions were performed. God Centered Religion accounted for 1.5% of the variance in Postdivorce Adjustment Stress in combination with eight other variables. Church attendance accounted for 2.9% and change in church attendance for 2.2% of the variance in combination with seven other variables. Ashenhurst concluded that "at least, persons with a high degree of religiosity perceived themselves as having a low degree of stress following divorce" (p. 55).

Moore (1980/1981) studied a sample of 293 divorced subjects from 12 states. The following religious groups were represented: Catholic (33), Jewish (6), Church of Christ (96), Protestant (99), Other (17). Forty-two subjects did not have any religious affiliation.

The correlation between the coping pattern of developing interpersonal relationships and social support and Moore's measure of religious belief (How would you describe the depth of your religious faith?) was $r = -.1225$ ($p < .05$). The correlation between the coping pattern of maintaining an optimistic definition of the situation and religious belief was $r = -.2865$ ($p < .001$). Church attendance was negatively related to the coping pattern of maintaining family integrity ($r = -.1057$, $p < .05$), and the coping pattern of maintaining an optimistic definition of the situation ($r = -.2344$, $p < .001$). Religious practice

(frequency of prayer and Bible reading) was negatively related to the coping pattern of maintaining family integrity ($r = -.1471$, $p \leq .01$) and the coping pattern of maintaining an optimistic definition of the situation ($r = -.3467$, $p < .001$).

The more religious the respondents were—as measured by self-identification as religious, frequency of prayer and Bible reading, and church attendance—the less they were able to accept the divorce, to focus on God, and to look optimistically toward the future (all features that were included in maintaining an optimistic definition of the situation). Moore apparently found it difficult to accept these results and concluded that "the relatedness of some coping behaviors to religious belief is not clear" and that "religiosity appears to be difficult to convert from a belief system to an action program" (p. 78).

Radom (1983) studied a sample of 152 divorced subjects in singles' organizations. She investigated the relationships between measures of divorce adjustment (Postdivorce Stress and Problems Scale and Rosenberg Self-Esteem Scale) and selected factors including religious variables. She did not find any significant relationships between religious variables and measures of divorce adjustment.

Kurdek and Blisk (1983) studied dimensions and correlates of 25 single mothers' divorce experiences. They found that according to the mother's ratings of the extent to which different persons had been of support in adjusting to the divorce, clergy were less supportive than friends, children, relatives, and counselors/therapists. However, this finding is of limited utility—not only because of the small sample size but also because the authors did not mention whether these divorced women were actually church members.

Baxter (1984/1985) obtained a sample of 40 divorced members of the Church of Christ in Tennessee. His statistical analyses, however, were based only on 20 respondents. He found moderate positive correlations between his measures of satisfaction with global and church support and coping with the relationship with one's former spouse. He found high

positive relationships between satisfaction with global and church support and coping with the attitudes of church members about one's separation or divorce. There was a low positive correlation between coping with remarriage issues and satisfaction with global support. Baxter found a moderate positive correlation between church support and coping with remarriage issues. He found a moderate positive correlation between ego level and coping with attitudes of church members about the separation/divorce.

Baxter also analyzed responses to open-ended questions. Subjects in his study "listed personal responses and attitudes as the most helpful occurrences at congregations where they worshipped" (p. 57). Hurtful responses included "being ignored by religious friends, people acting as though nothing had happened, few people commenting one way or another, being openly avoided by others, Christian friends not even trying to comfort or acknowledge something different in the divorced persons life, and being patronizingly tolerated" (p. 58). Several subjects expressed that their local congregations could assist divorced or separated individuals through sharing between divorced persons.

Schwerdt (1984/1985) conducted a qualitative study of social factors affecting the church involvement of persons during and/or following divorce. Thirty subjects who held membership in mainline Protestant churches were interviewed. Schwerdt identified six factors that caused people to leave the church during and/or following divorce:

- a) the lack of genuine church/faith ownership
- b) the awkwardness in relating to previous friends and acquaintances within the church
- c) the church giving the appearance of being family-centered, i.e. programs, public relations, etc.
- d) the church reacting awkwardly and coldly toward the issue of divorce
- e) personal feelings of failure/guilt/embarrassment
- f) awkwardness of family members/spouse/in-laws remaining in the church (p. 26).

Schwerdt also found a number of factors that influenced people to remain church members:

- a) a strong personal faith and sense of church ownership--seeing the church as a source of strength

- b) prior friends of the church being genuinely supportive
- c) the church clearly indicating its make-up as including all people in all situations of life, including the divorced
- d) the involving in all church positions and functions of divorced people
- e) providing specific supportive opportunities for those who are divorced
- f) the church offering sincere acceptance of the divorced person—offering forgiveness, understanding and/or support
- g) family receptiveness of the individual
- h) the transferring of the person to another church to start a new, fresh local church relationship. (pp. 26-27)

Schwerdt expressed that "the congregation that communicates the message that divorce is bad, that divorced people are somehow second class people (i.e. they must have done something wrong, or worse, they have sinned), that congregation will more than likely discover its divorced members drifting away from the church" (p. 63).

Moore (1987/1988) obtained a sample that consisted of 95 divorced Catholics, 16 separated Catholics, and 3 remarried Catholics. The Rosenberg Self-Esteem Scale and Kitson's (1982) 4-item Attachment Index were used as measures of divorce adjustment. The independent variables included Religious Imagination Scales, Ultimate Values Scales, and Catholic Orientation Scales. The image of a warm Jesus (Religious Imagination Scales) explained 4% of the variance for attachment (in combination with self-esteem as control variable). When demographic variables in addition to religious variables and self-esteem were regressed on attachment, none of the religious variables entered the model. Moore concluded that none of the religious variables were "significantly related to attachment" (p. 206).

Secular optimism (a subscale of the Ultimate Values Scales) and Resolution of Divorce/Faith Issues entered the model for self-esteem when regressed on the measure together with demographic variables and attachment (used as control variable). Secular optimism describes a common sense view of the world. Resolution of Divorce/Faith Issues describes feelings and perceptions related to divorce in the context of the Catholic faith.

Moore concluded that "religious factors may assist in the support of the individual's self-esteem by providing much needed affirmation and hope to the divorced person" (p. 204).

Gander (1991) compared a sample of 111 older, long-married (at least for 15 years) subjects who had experienced a divorce with a sample of younger divorced persons. The comparisons included religion among other factors. Gander found that "approximately 58% from each group hold membership in the LDS church" (p. 182). She also reported that "comparisons between Mormons and non-Mormons for well-being and for the variables studied associated with well-being produced no significant results" (p. 182). For Gander's sample, religion apparently made no difference in divorce adjustment.

In 1991 Christianity Today conducted a subscriber survey on divorce and sexuality (Christianity Today Marriage and Divorce Survey Report, 1992). Nine percent of the nearly 1,000 respondents had been divorced (7% had remarried, 2% were still single). Twenty-one percent of all divorced subjects ($N=84$) expressed that their church had been supportive or strongly supportive at the time of their divorce, whereas 60% stated that their family's reaction was supportive or strongly supportive.

Hammond (1992) studied a sample of 295 late-life (ages 60 to 89) divorced and separated males and females that was taken from the General Social Surveys. He used a path model to describe the differences in life satisfaction. Hammond (1992) found that "church attendance had the third strongest relationship to life satisfaction ($r=.13$)" (p. 52). Females reported significantly higher levels of church attendance than males. Older divorced men and women attended church more frequently than younger subjects.

Kitson (1992) researched divorce adjustment in metropolitan Cleveland, Ohio. Several different samples were obtained; however, most of her data were based on a sample consisting of divorced subjects matched with a married comparison group that was studied over a period of 5 years. With the divorced subjects three interviews were conducted. The

first interview took place at the time of the filing for the divorce ($N=203$), the second interview 1 year after the decrees were issued ($N=161$), and the third interview 2-3 years later ($N=133$).

Kitson found that "some of the divorcing subjects did turn to religion for support, whereas others apparently withdrew at the time of the marital breakdown" (p. 236). During the period of the divorce, 23.4% of the divorced subjects attended church more often, 53.1% expressed that their church attendance stayed the same, and 23.4% attended less often. At the time of the first interview and at the end of the study, the married subjects had higher rates of church attendance than the divorced subjects.

Kitson found that those divorced subjects "who attended church or synagogue more than once a month had significantly lower subjective distress scores" (p. 246). Subjective distress was measured by the Psychiatric Status Schedule, a measure of psychopathology. Kitson also reported that divorced women who attended church more frequently at the time of the first interview had lower illness contact scores at the end of the study. Illness contact was measured with a 3-item scale.

Kitson used subjective distress, attachment, the illness contacts index, and self-esteem to measure divorce adjustment. At the first interview, attachment was positively correlated with membership in the Roman Catholic church at the .01 level of statistical significance. Subjective distress was positively correlated (at the .05 level) with membership in the Roman Catholic church, and negatively correlated (at the .05 level) with Protestants (all denominations included) and fundamentalist Protestants. Kitson (1992) stated that

Neither church attendance nor the influence of religion was associated with the dependent variables, but whites were less likely than nonwhites to report attending church frequently or to feel that religion influenced their daily lives. Roman Catholics had higher scores on attachment and subjective distress while those of any Protestant denomination had lower scores on subjective distress. (p. 301)

Kitson (1992) presented results from stepwise multiple regression procedures for two models of divorce adjustment: the life events model and the loss model. At the time of the first interview, Roman Catholic females were found to be more distressed than other females when the life-events model was used with subjective distress as the dependent variable. Roman Catholic men were more attached than non-Catholic men in both the life-events model and the loss model at the time of the first interview.

Females who expressed that religion did not influence their daily lives felt more attached to their former spouse at the time of the second interview. Higher attachment was also found for women who attended church less frequently. Kitson concluded that "the lack of religious beliefs and activities apparently made adjustment more difficult for women" (p. 313).

At the time of the third interview, subjects who were Catholic, were Jewish, or without religious affiliation had higher subjective distress scores. Kitson (1992) observed that subjects "belonging to religious traditions with a strong focus on family or with strong sanctions against divorce, as well as those not belonging to any religious tradition, were more likely to be distressed" (p. 327). Roman Catholics had higher illness contact scores.

Fundamentalist Protestants tended to have low self-esteem at the time of the third interview. Kitson (1992) commented on this finding:

Such denominations help people to cope by shifting the focus from the concerns of this world to those of the next, but the various restrictions and edicts of the groups may also have made respondents belonging to them feel incompetent in their ability to meet these demands, especially since divorce is frowned upon in many fundamentalist groups (p. 332).

Barna (1993a) found that more divorced adults (35%) than married adults (12%) who attended church expressed that they were likely to change from their current church to another one. Barna also found that "married adults are twice as likely as the divorced to teach a Sunday school class at their church and three times as likely to serve in a leadership

capacity at their church" (p. 83). Barna stated that "religion plays a surprisingly minor role in the entire divorce process. One might expect that a person's religious faith would be a comfort and a strength during the marital breakup. That is apparently not the case" (p. 81).

Nathanson (1995) studied a sample of 12 divorced females regarding issues related to spirituality. She found that for 10 women spirituality became stronger through the divorce, whereas 2 women lost their spirituality. Five women had changed their religious affiliation.

I studied a small sample of divorced or separated men and women ($N=45$) in the Grand Rapids, Michigan, area (Erben, 1997). Thirteen subjects were Catholics, whereas 24 respondents were members of various other denominations. I found significant positive correlations between a positive image of god and the following measures: total score on the Fisher Divorce Adjustment Scale ($r=.36$, $p < .05$), Symptoms of Grief subscale ($r=.41$, $p < .01$), and the Revised UCLA Loneliness Scale ($r=.33$, $p < .05$). There was a correlation of .54 ($p < .001$) between faith maturity and the subject's descriptions of their image of God. The more positively the subjects viewed God, the higher was their level of faith maturity. Faith maturity was significantly correlated with Disentanglement from Love Relationship ($r=.34$, $p < .05$), and Symptoms of Grief ($r=.31$, $p < .05$).

Summary of the Literature

The most recent official documents on divorce and remarriage of The Lutheran Church--Missouri Synod and the Seventh-day Adventist Church reflect a view on divorce that focuses on identifying a guilty and an innocent party. There was no reference to a biblical exception clause in the most recent Manual of the Church of the Nazarene. Instead, an ambiguous clause was included referring to "legal or physical protection" (p. 48). When dealing with divorce and remarriage, all three denominations seem to accept only a limited

number of more or less well-defined cases. A brief review of Adventist sources showed signs of an ongoing discussion about the acceptability of divorce and remarriage in Adventist circles.

The literature on divorce problems of Seventh-day Adventists (Dimmig; 1970, Erben, 1993a, 1994; Osborn, 1990; Sahlin & Sahlin, 1997; Staff, 1974) is limited. No study was found that investigated divorce problems of members of The Lutheran Church--Missouri Synod or the Church of the Nazarene.

A number of researchers (Ashenhurst, 1980/1981; Barringer, 1973; Baxter, 1984/1985; Erben 1993a, 1994, 1997; Kitson, 1992; Moore, 1980/1981; Moore, 1987/1988; Raschke, 1974/1975) reported that religious variables were related to measures of divorce adjustment. Brown (1976) and especially Kitson (1992) found that religious affiliation was a significant factor. Barringer (1973), Raschke (1974/1975), Ashenhurst (1980/1981), Moore (1980/1981), Hammond (1992), and Kitson (1992) reported that church attendance or change in church attendance was related to variables describing divorce problems, divorce adjustment or coping.

The research on divorce problems of Christian divorced men and women seems to be still in the beginning stage. Whereas Gander (1991) compared Mormons and non-Mormons, no study was found that compared divorced members of the Seventh-day Adventist Church, The Lutheran Church--Missouri Synod, and the Church of the Nazarene.

CHAPTER III

METHODOLOGY

Introduction

This dissertation focuses on two questions. First, what is the adjustment situation of divorced Protestant Christians who are members of predominately conservative denominations? Second, what factors are related to their psychosocial postdivorce situation? A correlational design was primarily utilized for the purpose of this study. Chapter 3 presents the methodology that was used in this research.

Population and Samples

The population for this research project was composed of all currently divorced men and women residing in the United States of America who are members of The Lutheran Church—Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church. I contacted the North American Division of the Seventh-day Adventist Church, the headquarters of the Church of the Nazarene, the headquarters of The Lutheran Church—Missouri Synod, the headquarters of the American Baptist Churches in the U.S.A., and the Sunday School Board of the Southern Baptist Convention and asked whether each particular denomination would be interested in participating in a national study on divorce problems of Christian divorced men and women.

I spoke with three different persons who work at the Sunday School Board of the Southern Baptist Convention: David Walley (Life Support), Karl D. Babb (Family

Enrichment Specialist), and Tim Cleary (Single Adult Ministry Specialist). David Walley expressed interest in the project but did not have time to assist this researcher with the research. Karl D. Babb suggested that I contact individual state family ministry directors. He also sent a list of names. However, I did not pursue this suggestion because I wanted to work together with one central office. Tim Cleary, the Single Adult Ministry Specialist at the Sunday School Board, received a proposal from me but he was not interested in the study.

A two-page research proposal was also submitted to the other four denominations that had been contacted. Three denominations expressed interest in participating in the proposed study: The Lutheran Church-Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church. Dick Sutton, Director of Family Life Ministries at National Ministries of the American Baptist Churches in the U.S.A., was initially interested in the project but later declined. Copies of the submitted research proposals and the response letters are presented in Appendix A.

I assumed that the response rate to the survey would be 50%. This overly optimistic expectation was based on my pilot study on Seventh-day Adventist divorced men and women (Erben, 1993a) that was conducted with a sample from Adventist Singles Ministries. In this study the response rate to an eight-page survey was 58%. I also hoped that most of the pastors would be willing to distribute the questionnaire to the currently divorced members of the randomly selected local churches.

In April 1995 the research proposal was submitted to the Human Subjects Review Board (HSRB) at Andrews University. The research plans were approved. A copy of the letter from James R. Fisher, Office of Scholarly Research, is presented in Appendix A.

Lutheran Subsample

The computation of The Lutheran Church--Missouri Synod sample was based on the 1994 Lutheran Church--Missouri Synod National Adult Study (John O'Hara, personal communication, April 1995) that had shown that about 5% of adult members are currently divorced. The projected Lutheran sample contained 1,200 divorced men and women and was stratified according to church size and geographical regions. The sampling frame was designed by John P. O'Hara, the Research Analyst of the Lutheran Church--Missouri Synod. O'Hara's sampling frame is presented in Appendix B. Only local churches that had 25 or more confirmed members were used for obtaining the sample. The sampling procedure was as follows.

First, the number of members in each congregation size category (first level 25-199 members, second level 200-499 members, third level 500+ members) was computed. In the first congregation size category were 180,479 members, in the second category were 572,271 members, and in the third category were 1,190,960 members. For The Lutheran Church--Missouri Synod the membership figures include adults and adolescents who have been confirmed.

Second, estimated numbers of divorced Lutheran members were computed for each congregation size category based on the assumption that 5% of the membership is currently divorced. In the first congregation size category were 9,024 members (9.3% of divorced), in the second category were 28,614 members (29.4% of divorced), and in the third category were 59,548 members (61.3% of divorced). The total estimated number of divorced members in all three membership categories combined was 97,186.

Third, the number of confirmed members was computed that was needed to find 1,200 divorced members. Based on an estimate of 5% divorced members it was determined

that churches representing a total membership of 24,000 were needed in order to find 1,200 divorced Lutheran members.

Fourth. the percentage of confirmed members in each congregation size category was computed. There were 9.3% of confirmed members in the first congregation size category, 29.4% in the second category, and 61.3% in the third category.

Fifth. the number of confirmed members in each congregation size category was computed that was needed to obtain a total group of 24,000 members. The number for each congregation size category was obtained by multiplying 24,000 by the percentage of confirmed members. It was found that 2,232 members were needed in the first congregation size category, 7,056 members in the second category, and 14,712 members in the third category.

Sixth, the average membership per congregation was computed for each congregation size category. There was an average of 91 members per church in the first category, an average of 248 members per church in the second category, and an average of 730 members in the third category.

Seventh, the number of churches needed to find 1,200 divorced members was computed by dividing the numbers of confirmed members that were determined during step 5 by the average number of members per congregation for each congregation size category that was computed during step 6. It was found that 24.8 churches (rounded to 25) were needed on the first level, 28.5 churches on the second level (rounded to 30), and 20.2 on the third level (rounded to 20). In order to deal with refusals about four times as many churches were sampled in the first and second congregation size category, and three times as many in the third category.

Based on O'Hara's sampling frame, two samples of Lutheran congregations were randomly selected at Concordia University. A summary of the selected churches—stratified

according to church size and geographical region—is presented in Appendix B. Sample 1 consisted of 140 churches and sample 2 comprised 137 churches. Eighteen local churches with pastoral vacancies were eliminated from sample 1, and 21 congregations with pastoral vacancies were deleted from sample 2. Four duplicate records that appeared in sample 2 (congregations that had also been sampled in sample 1) were also deleted from the sample. This left a combined sample of 234 Lutheran congregations.

Nazarene Subsample

Based on findings of Kosmin (personal communication, February 23, 1994) it was assumed that about 6% of adult members of the Church of the Nazarene are currently divorced. The computation of the Nazarene sample was based on this number. The projected Nazarene sample contained 900 divorced men and women. The sample was selected by Richard Houseal from the Church Growth Research Center at the Nazarene Headquarters. A database of Nazarene churches was used that excluded any local church with less than 25 members. The sampling frame that was compiled by Houseal is presented in Appendix B.

First, the number of members in each congregation size category (first level 25-199 members, second level 200-499 members, third level 500+ members) was computed. In the first congregation size category were 306,614 members, in the second category were 188,004 members, and in the third category were 87,739 members. For the Church of the Nazarene the membership figures include baptized children, adolescents, and adults.

Second, estimated numbers of divorced Nazarene members were computed for each congregation size category based on the assumption that 6% of the membership is currently divorced. In the first congregation size category were 18,453 members, in the second category were 11,261 members, and in the third category were 5,264 members.

Third. the number of local congregations on each level was obtained. There were 3,713 churches in the first congregation size category, 635 in the second category, and 104 in the third category. The estimated number of divorced members in each level was divided by the number of local churches in each level.

Equal church size and equal distribution of currently divorced members were assumed. The estimated number of currently divorced members per church was 5 in the first congregation size category, 18 in the second category, and 51 in the third category.

Fourth. the percentage of divorced Nazarene members in each congregation size category was computed. There were 52.8% of estimated divorced members in the first congregation size category, 32.2% in the second category, and 15.0% in the third category.

Fifth. the number of subjects needed for each congregation size category was computed. For the first level 475 subjects were needed, 290 for the second level, and 135 for the third level.

Sixth. the number of subjects needed was divided by the estimated number of currently divorced members per local church in each congregation size category. It was determined that 96 churches were needed in the first level, 16 churches in the second, and 3 churches in the third level.

The return from this projected sample of 900 Nazarene divorced men and women was low. In fall 1995 it was decided to select a second projected sample of 900 divorced Nazarene members. The computation of the second Nazarene sample followed exactly the same procedure that was used to compute the first projected Nazarene sample.

Adventist Subsample

In the spring of 1995 eight data files were obtained from Roger Dudley, the director of the Institute of Church Ministry at Andrews University. The data files contained

the names of all local Seventh-day Adventist congregations, administrative codes, and local church membership numbers of the eight union conferences of the Seventh-day Adventist Church in the United States, which are the Atlantic Union Conference, the Columbia Union Conference, the Lake Union Conference, the Mid-America Union Conference, the North Pacific Union Conference, the Pacific Union Conference, the Southern Union Conference, and the Southwestern Union Conference.

These eight union conferences, the Seventh-day Adventist Church in Canada, the French possession of St. Pierre and Miquelon, and several islands are organized in the North American Division (NAD) of the Seventh-day Adventist Church. The total church membership in the United States was 769,748 as of June 30, 1994 (General Conference of Seventh-day Adventists, 1995b).

Each union conference consists of several subdivisions that are called conferences. Some union conferences also include organizational entities for non-White Adventist churches. These entities are called regional conferences. Each data file separately listed the subdivisions of a particular union conference with all their local congregations.

The data lists for most conferences were current, dating from 1995 or the 1994-1995 period. Some data lists were from 1994 or the 1993-1994 period (New York, Allegheny East, Pennsylvania, New Jersey, Illinois, Central States, Dakota, Alaska, Idaho, Gulf States, and Southwest Region). A few lists were even older. The data for the Greater New York Conference was from 1993. The list for Southern New England was from the 1992-1993 period. The data lists for Hawaii and Carolina were from 1992, and the list for the South Central Regional Conference was from 1991.

The eight data files were merged into one file. The seven churches of the Bermuda Conference and 419 local churches with less than 25 members were deleted from the file. This left a total of 3,927 churches in the file. Each congregation in the data file

had an ethnic code (Samoan 0, African American 1, Hispanic 2, Korean 3, Filipino 4, White 5, Vietnamese 6, Japanese 7, Chinese 8, Indonesian 9).

In October 1993, during the planning phase of this study, information regarding the ethnic composition of the NAD had been obtained from the office of the NAD. As of February 1992 the ethnic composition of the NAD was as follows: 72% White, 16% African American, 8% Hispanic, and 4% Asian. It was determined that the Adventist sample for this study should as much as possible proportionally reflect the ethnic composition of the church in North America.

Since typically minority subjects have a lower rate of response than Caucasians, it was decided to slightly over-represent these groups in the Adventist sample. The projected Adventist sample consisted of 2,000 Whites (58.8%), 800 African Americans (23.5%), 400 Hispanics (11.8%), and 200 Asians (5.9%); altogether 3,400 subjects were included in the projected sample.

The computation of the Adventist sample was based on a recent study of Seventh-day Adventists (Sahlin & Sahlin, 1997) that had shown that about 7% of the membership in the NAD are currently divorced. Since Monte Sahlin had recommended that the questionnaires be distributed to the pastors of the randomly selected local churches without obtaining prior information about the actual number of currently divorced church members (as was done with the Lutheran subsample, the Nazarene subsample, and the second Adventist sample), the estimated percentage of currently divorced members needed to be actually higher than 7% in order to accommodate possible variations in the actual number of currently divorced members in the sample churches. Therefore, 10% was chosen as an estimate for White churches and African American churches.

Three percent of the respondents of AVANCE, a recent study of Hispanic Seventh-day Adventists, were divorced (Edwin Hernandez, personal communication, 1995).

Again, in order to accommodate possible fluctuations, the estimate was raised. Six percent was chosen as an estimate for Hispanic churches.

Since I had no information about the percentage of divorced members in Asian Adventist congregations, the estimate of 6% was also used for the Asian sample. The pool of churches for the Asian sample was comprised of Samoan, Korean, Filipino, Vietnamese, Japanese, Chinese, and Indonesian congregations.

Based on the desired sample size of 3,400 subjects and the estimated percentage of currently divorced SDA members (10% for White and African American congregations, 6% for Hispanic and Asian congregations), a sample of Adventist churches was obtained that was stratified according to church size and ethnic composition. The sampling procedure was as follows.

First, the number of members in each congregation size category was computed for White congregations, African American congregations, Hispanic congregations, and Asian congregations (first level 25-199 members, second level 200-499 members, third level 500+ members). The membership numbers in each level for each ethnic subcategory are presented in Table 1. For the Adventists the membership figures include baptized children, adolescents, and adults.

Second, an estimated number of divorced members in each congregation size category for each one of the four ethnic subsamples was computed. For Whites and African Americans this number was 10% of the membership in each congregation size category. The estimated number of divorced White and African American Adventists can be easily determined based on the membership numbers that are presented in Table 1.

For the Hispanics and Asians this number was 6% of the membership in each level. In the projected Hispanic subsample there were 4,483 divorced members in the first congregation size category, 1,928 in the second category, and 1,097 in the third category. In

Table 1

Adventist Membership Numbers of Whites, African Americans, Hispanics, and Asians According to Congregation Size Categories

Level	Whites	African Americans	Hispanics	Asians	Total Members
25-199	175,015	33,058	32,127	9,235	249,435
200-499	149,610	40,181	24,312	6,468	220,571
500+	139,006	94,983	18,282	2,095	254,366
Total	463,631	168,222	74,721	17,798	724,372

the projected Asian subsample there were 554 divorced members in the first congregation size category, 388 in the second category, and 126 in the third category.

Third. the number of local congregations in each level for each ethnic subcategory was obtained. The number of estimated divorced members in each level for each subcategory was divided by the respective number of local congregations. Equal church size and equal distribution of divorced members were assumed.

The result of the computation was an estimated number of divorced members in each level for each subcategory. The number of local churches and the estimated number of divorced members in each level for each congregation size category are presented in Table 2.

Fourth. the percentage of divorced members in each congregation size category was computed for each ethnic subcategory. The percentages of divorced members in each congregation size category for each ethnic subsample are presented in Table 3.

Fifth. these percentages that were computed during step 4 were used to compute the number of subjects that were needed in each level for each ethnic subcategory. The number of subjects needed for each category is presented in Table 3.

Table 2

Number of Local Churches and Estimated Number of Divorced per Church for Whites, African Americans, Hispanics, and Asians According to Congregation Size Categories

Level	Whites		African-Americans		Hispanics		Asians	
	Churches	Div. ^a	Churches	Div. ^a	Churches	Div. ^a	Churches	Div. ^a
25-199	2139	8.0 ^b	353	9.4 ^c	331	5.8	96	6.0 ^b
200-499	484	31.0 ^b	126	32.0 ^b	83	17.6 ^c	20	19.4
500+	158	88.0 ^b	104	91.0 ^b	22	49.9 ^c	3	42.0
Total	2781		583		436		119	

^aDivorced members per church.

^bNumbers were rounded to the one digit.

^cNumbers were rounded to the 10th digit.

Table 3

Percentages of Currently Divorced and Number of Subjects Needed for Whites, African Americans, Hispanics, and Asians According to Congregation Size Categories

Level	Whites		African-Americans		Hispanics		Asians	
	% of Divorced	Subjects	% of Divorced	Subjects	% of Divorced	Subjects	% of Divorced	Subjects
25-199	38	760	20	158	43	172	52	104
200-499	32	640	24	191	33	132	36	72
500+	30	600	57	452	24	96	12	24
Total	100	2000	101 ^a	801	100	400	100	200

^aPercentages do not add up to 100% because of rounding.

Sixth, the number of subjects needed was divided by the estimated number of currently divorced members per local church in each level for each ethnic subcategory. The result was the number of local churches needed to obtain the desired amount of responses. The number of local churches needed in each level for each ethnic category is presented in Table 4.

A total of 213 local churches was needed to obtain access to the projected sample of 3,400 subjects (stratified according to church size and ethnic composition). The random sample of Adventist congregations was obtained using a SPSS/PC program. It was decided to randomly select 426 local Adventist churches in order to have a reserve that could be used in the eventuality that problems emerged.

Table 4

Number of Churches Needed for Whites, African Americans, Hispanics, and Asians According to Congregation Size Categories

Level	Whites	African Americans	Hispanics	Asians
25-199	95	17	30	17
200-499	21	6	8	4
500+	7	5	2	1
Total	123	28	40	22

The return from this projected sample of 3,400 subjects was low. In order to increase the number of subjects available for analysis a second Adventist sample was selected from the pool of 426 local churches. This sample did not include any non-White local churches. For the second Adventist sample the mailing procedure was changed in order to save costs and time. This time the pastors were first asked how many members in the

randomly selected congregations were actually currently divorced. After receiving an estimate of divorced members the research packages were mailed to the pastors for distribution.

The second projected Adventist sample consisted of 1,100 subjects. The same procedure that was employed to compute the first Adventist sample was used to arrive at the number of local churches that were needed to find 1,100 divorced subjects for the second sample. The results for step 1 to 4 of the computation procedure were identical with the numbers for Whites in the first Adventist sample.

During step 5 the number of subjects needed was computed in each congregation size category. It was determined that 418 subjects were needed in the 25-199 category, 352 subjects in the 200-499 category, and 330 subjects in the 500+ category. During step 7 the number of subjects needed was divided by the estimated number of divorced members per local church for each congregation size category. Fifty-two churches were needed in the first level, 11 churches were needed in the second level, and 4 churches were needed in the third level.

Research Instruments

The questionnaire that was utilized in this project was composed mainly of quantitative rating scales and individual items that had been used in research before. Only a few qualitative questions were included in the questionnaire.

Letters were sent to Bruce Fisher, Marjorie G. Pett, and Gay C. Kitson asking for permission to use a number of items. These letters and the responses from Pett and Kitson are presented in Appendix C. Fisher gave verbal permission to use the adapted forms of items that he had developed.

Donna Hendrickson Christensen, of the University of Arizona, had released to me the Arizona Divorced Parents Project Survey. Christensen was informed about my intent to use three items in a very modified form and was asked to write if she had any objections (which, of course, did not happen).

The Dependent Measures

Four dependent measures were employed: the Rosenberg Self-Esteem Scale, the Center for Epidemiologic Studies Depression Scale, a 16-item anger at loss scale, and an attachment scale with 12 items developed by Kitson, Zyzanski, and Roach (1994) and four items from Kitson (1992). The anger scale consisted of a modified 11-item feelings of anger scale from the Fisher Divorce Adjustment Scale and five additional items from an anger at loss scale that had been developed by Kitson et al. (1994).

Self-Esteem

Self-esteem was measured by the Rosenberg Self-Esteem Scale (SES). This 10-item, Likert-scale instrument was developed by Rosenberg (1965) and measures overall self-worth and self-acceptance. Fleming and Courtney (1984) found a Cronbach α of .88. Five items in the scale are worded positively (118, 119, 121, 123, and 124), while the remaining five items are worded negatively (120, 122, 125, 126, and 127). The scale values of the five positively worded items were reversed. A high score on the Rosenberg Self-Esteem Scale indicates high self-esteem.

The Rosenberg Self-Esteem Scale has been frequently used in divorce research (Kitson, 1992; Moore, 1987/1988; Radom, 1983; Waggener & Galassi, 1993). Kitson (1992) reported a Cronbach α of .83 for their suburban divorced sample. In this study the Cronbach α for the Rosenberg Self-Esteem Scale was .91 ($N=350$).

Symptoms of Depression

The Center for Epidemiologic Studies Depression Scale (CES-D) was developed by Radloff (1977). This 20-item instrument assesses the current frequency of depressive symptoms. Shaver and Brennan (1991) suggested that the CES-D "may be more useful for surveys of the general population because it assesses depressed mood, not the full range of depressogenic symptoms" (p. 214). Only 4 of the 20 items are worded positively (166, 170, 174, and 178). The scale values of the four positively worded items were reversed. A high score on the CES-D indicates a high degree of depressive symptoms.

Radloff (1977) reported a Cronbach α of .90 or above for normal subjects and patients. Gilbert (1992) stated that the loss of a significant other may play a role in depression onset. Walters-Chapman, Price, and Serovich (1995) used the CES-D in a study on the effects of guilt on divorce adjustment. They reported a Cronbach α of .93 for their sample of 73 subjects. In this study the Cronbach α for the CES-D was .95 ($N=334$).

An arbitrary cutoff score of 16 was established by Radloff (1977) who reported that 70% of a group of 70 psychiatric inpatients scored at or above 16, while only 21% of the general population had scores of 16 or more. Boyd, Weissman, Thompson, and Myers (1982) found in a community survey that 81% of those who scored 16 or above had depressive symptoms, while 17% had other psychiatric problems like anxiety, drug abuse, or somatization disorders. The authors also reported that 36% of the subjects who were diagnosed as having a major depressive disorder scored below the cutoff score.

Attachment

A 16-item Pining and Preoccupation Scale was used in this research project to measure attachment. The scale is based on the work of Kitson and her associates. Four of the 16 items comprise the attachment index that has been used in previous research (Kitson,

1992). In the questionnaire these four items have the following numbers: 137, 143, 146, and 151. Instead of the phrase "(ex)husband/wife" the wording "former spouse" was used in items 137 and 146. The wording of item 151 was changed from the present (Sometimes I just can't believe that we're getting a divorce) to the past (Sometimes I just can't believe that we have gotten a divorce). All these changes were approved by Kitson (personal communication, 1995).

To these four "old" items 12 new attachment items were added that were developed by Kitson et al. (1994). In the questionnaire these 12 items have the following numbers: 131, 132, 135, 141, 144, 148, 152, 155, 156, 158, 161, and 162. Following Kitson's terminology (Kitson et al., 1993) the 16-item scale is called Pining and Preoccupation Scale. The introductory text was adapted from Kitson (n.d.[a]).

Kitson et al. (1993) reported a Cronbach α of .92 for a 14-item form of the Pining and Preoccupation Scale (12 new items plus two items from the attachment index) for their sample of 188 divorcees. In this study the Cronbach α for the 16-item scale was .94 ($N=347$). A high score on the Pining and Preoccupation Scale indicates a high degree of attachment.

Anger at Loss

A modified form of the Feelings of Anger subscale of the Fisher Divorce Adjustment Scale (FDAS) with five additional items developed by Kitson et al. (1994) was employed to measure anger at loss. The FDAS is a 100-item, Likert-scale instrument that was developed by Fisher (1976/1977, 1992a).

In my pilot study on Seventh-day Adventist divorced men and women (Erben, 1993a) the FDAS was used as outcome measure. A Cronbach α of .86 for the Feelings of Anger subscale was found for a sample of 206 subjects. A factor analysis of the FDAS

(based on 240 subjects coming from my data pool) revealed that almost all of the anger subscale items (11 out of 12) could be found in one factor (based on a four-, five-, six-, or seven-factor solution). The Feelings of Anger subscale emerged as the most stable subscale of all six subscales of the FDAS. For this present research project I used an adapted form of 11 items that formed one factor. The wording "former love partner" was replaced by the phrase "former spouse" because this study dealt only with subjects who obtained a legal divorce. The items were also scaled differently than Fisher (1992a) suggested. Instead of using a scale that described the frequency of the occurrence of a feeling or attitude (from "almost always" to "almost never") a scale was used that assessed the current strength of a feeling (from "not at all my feelings" to "very much my feelings"). Also a different introductory text was used. The scale (from "not at all my feelings" to "very much my feelings") is based on Kitson et al.'s (1994) Anger at Loss Scale. The introductory text was adapted from Kitson (n.d.[a]). In the questionnaire Fisher's (1992a) anger items have the following numbers: 128, 139, 140, 142, 145, 147, 149, 150, 154, 157, and 160. Two items are worded positively (items 140 and 145) and, therefore, were reversed when used in the scale.

Five anger items that were developed by Kitson et al. (1994) were added to the 11-item anger scale. In the questionnaire these five items have the following numbers: 130, 133, 134, 136, and 159. Following Kitson's terminology (Kitson et al., 1993) this newly created 16-item scale is called Anger at Loss Scale. The anger at loss scale mainly described angry feelings toward the former spouse. Also included in the description were a general tendency to get angry and feelings of disappointment in life. In this study the Cronbach α for the 16-item Anger at Loss Scale was .87 ($N=335$). A high score on the scale indicates a high degree of anger at loss.

The Independent Measures

A relatively large number of independent measures were used in this study. Some of them have been used in the same form in research before, some were modified to fit the specific purpose of this study, whereas others were directly developed for this study.

Faith Maturity

A 16-item scale that was based on the Thayer Long-form and the Erickson form of the Faith Maturity Scale from the Valuegenesis study (Benson & Donahue, 1990) was used to measure the degree of vibrant, life-changing faith of the respondents now and before the divorce (as currently perceived by the respondent) and also to measure the increase or decrease of faith since the divorce. The scale that measures the faith of the respondents now is called NOW Faith Maturity Scale. The scale that measures the faith before the divorce is called BEFORE Faith Maturity Scale. The original Faith Maturity Scale uses a set of seven response options for each item. Following Dudley (1994), who eliminated two response options (rarely true, almost always true) when using the scale in a research project on Adventist youth, I used only five response options for each statement (never true, true once in a while, sometimes true, often true, always true).

Thayer (1993) disputed the use of the original 38-item Faith Maturity Scale for Seventh-day Adventists and suggested two new scales based on items used in the Faith Maturity Scale. He argued that his scales are "the most valid for use with Adventists" (p. 112). Thayer (1993) reported a Cronbach α of .93 for his Long-form.

Since this research project was designed not only for members of the Seventh-day Adventist Church, the Thayer Long-form was slightly modified based on the Erickson form. Benson et al. (1993) reported that the Erickson form had a Cronbach α of .83 for a sample of about 900 adolescents from five "mainline" denominations. However, Benson et al.

(1993) pointed out that the applicability of the Erickson form for adults had not yet been addressed. Thayer (1993) reported a Cronbach α of .91 for the Erickson form.

The Thayer Long-form and the Erickson form are very similar. They share the following items that are found in the questionnaire: 27-35, 37, 39-41, and 17. The Thayer Long-form also includes item 38 (I talk with other people about my faith). The Erickson form also includes item 36 (I try to apply my faith to political and social issues) and item 42 (I think Christians must be about the business of creating international understanding and harmony).

In this study a 16-item scale that excluded only item 42 had the highest Cronbach α of all four combinations that were explored. It was also observed that if item 42 would be deleted from the all-item form of the NOW Faith Maturity Scale the Cronbach α would slightly increase. Item 42 was also the item on the BEFORE Faith Maturity Scale that would cause the smallest decrease of the Cronbach α if deleted. It was also found that item 42 had the most missing values of all items in the scale. The results of the reliability analyses are presented in Table 5.

In order to determine whether missing values on item 42 equally occurred in returns from all three target denominations or only in one or two groups--thus perhaps indicating a group-related tendency to reject this item--an additional analysis of item omission was conducted with the sample of 360 subjects. In this analysis omissions of item 36--which was one item with the lowest number of missing values--were compared with omissions on item 42.

The results are presented in Tables 6 and 7. The analysis shows that a few subjects from all three denominations hesitated to respond to item 42, which suggests that the concept of Christians being about the business of creating international understanding and harmony was foreign to some respondents in each subsample.

Table 5

The Cronbach α of Four Different Forms of the Faith Maturity Scale

	Faith Maturity NOW	Faith Maturity BEFORE
Erickson form, 16 items (without 38)	$\alpha = .9147$ ($N = 343$)	$\alpha = .9401$ ($N = 334$)
Thayer Long-form, 14 items (without 36, 42)	$\alpha = .9233$ ($N = 348$)	$\alpha = .9428$ ($N = 339$)
Divorce Study form, 16 items (without 42)	$\alpha = .9243$ ($N = 348$)	$\alpha = .9460$ ($N = 339$)
All item form, 17 items	$\alpha = .9221$ ($N = 343$)	$\alpha = .9456$ ($N = 333$)

Table 6

A Comparison of Omissions on Two Items of the NOW Faith Maturity Scale for the Adventist, Lutheran, and Nazarene Subsamples

Omission	Adventist sample ($N = 135$)	Lutheran sample ($N = 164$)	Nazarene sample ($N = 61$)	Total sample ($N = 360$)
Item 36	1	0	1	2
Item 42	3	3	3	9

Table 7

A Comparison of Omissions on Two Items of the BEFORE Faith Maturity Scale for the Adventist, Lutheran, and Nazarene Subsamples

Omission	Adventist sample (N = 135)	Lutheran sample (N = 164)	Nazarene sample (N = 61)	Total sample (N = 360)
Item 36	2	1	2	5
Item 42	5	4	4	13

The scores of the NOW Faith Maturity Scale and the BEFORE Faith Maturity Scale were used to compute a new variable, called loss of faith. Loss of faith was computed by first subtracting the total scores of the BEFORE Faith Maturity Scale from the total scores of the NOW Faith Maturity Scale, and then converting all resulting minus scores into one loss-of-faith category and all zero scores and positive scores into a no-loss-of-faith category.

Coping Strategies

Coping strategies were measured with an adapted 32-item short form of the revised Ways of Coping Checklist (Folkman et al., 1986). The 32-item short form consists of eight scales: confrontative coping (items 86, 94, 102, 116), distancing (items 87, 95, 103, 109), self-controlling (items 88, 96, 104, 113), seeking social support (items 89, 97, 115, 117), accepting responsibility (items 90, 98, 105, 114), escape-avoidance (items 91, 99, 106, 110), planful problem-solving (items 92, 100, 107), and positive reappraisal (items 93, 101, 108, 111, 112).

Folkman et al. (1986) described the eight scales as follows:

1. The confrontative coping scale refers to "aggressive efforts to alter the situation" (p. 995).
2. The distancing scale refers to attempts "to detach oneself" (p. 995).

3. The self-control scale "describes efforts to regulate one's own feelings" (p. 995).
4. The seeking social support scale refers to "efforts to seek informational support" (p. 995).
5. The accepting responsibility scale refers to efforts to acknowledge "one's own role in the problem" (p. 995).
6. The escape-avoidance scale "describes wishful thinking" (p. 995).
7. The planful problem-solving scale "describes deliberate problem-focused efforts to alter the situation" (p. 995).
8. The positive reappraisal scale refers to "efforts to create positive meaning by focusing on personal growth" (p. 995).

Due to limited space in the questionnaire only 32 items could be used. From scales 1 to 6 the first four items that had the highest factor loadings in the Folkman et al. study (1986) were selected (scale 5 had only four items). From scale 8 the first five items that had the highest factor loadings were selected, and from scale 7 the first three items were chosen. For some items (94, 101, 102, 109) the wording was slightly changed according to the Ways of Coping with Divorce Checklist that had been used by Pett (n.d.). The results of the reliability analyses for the Folkman et al. study (1986) and this research project are presented in Table 8.

The Supportive Church Scale

The Supportive Church Scale was used to measure the attitude of the local church toward a divorced person as perceived by the divorced person. Most of the items in this scale came from a scale development project (Erben, 1993b) based on a review of relevant literature on divorce problems of Seventh-day Adventists or other Protestant Christians

Table 8

A Comparison of the Number of Items and Reliability Coefficients of Eight Coping Scales Between Two Studies

Coping scales	Folkman, Lazarus, Dunkel-Schetter, DeLongis, and Gruen (1986)		Divorce study	
	Items	Cronbach α	Items	Cronbach α
Scale 1: Confrontative coping	6	.70 ($N = 150$)	4	.37 ($N = 355$)
Scale 2: Distancing	6	.61 ($N = 150$)	4	.66 ($N = 352$)
Scale 3: Self-controlling	7	.70 ($N = 150$)	4	.34 ($N = 355$)
Scale 4: Seeking social support	6	.76 ($N = 150$)	4	.78 ($N = 353$)
Scale 5: Accepting responsibility	4	.66 ($N = 150$)	4	.42 ($N = 344$)
Scale 6: Escape-avoidance	8	.72 ($N = 150$)	4	.62 ($N = 353$)
Scale 7: Planful problem-solving	6	.68 ($N = 150$)	3	.62 ($N = 352$)
Scale 8: Positive reappraisal	7	.79 ($N = 150$)	5	.70 ($N = 352$)

(Jordan, 1988; Osborn, 1990; Schwerdt, 1984/1985; Staff, 1974) and the suggestions of two Adventists who had experienced divorce.

An exploratory factor analysis of the original pool of Erben's (1993b) 56 items was conducted based on a convenience sample of 63 divorced Christians. Three distinctive

areas of church influence emerged when a five-factor solution was used: stigmatization, spiritual support, and social support. Therefore, three subscales were developed.

The Cronbach α for the final 19-item Supportive Church Scale was .94 ($N=329$). The subscales of the Supportive Church Scale are the Stigma Scale (8 items), the Spiritual Support Scale (8 items), and the General Social Support Scale (3 items). A low score on the Supportive Church Scale indicated a high amount of perceived support.

The Stigma Scale

The Stigma Scale that was used in this study consisted of eight items. Originally, nine items in the survey were intended to measure stigmatization by one's local church. Six of these items came from my scale-development project (Erben, 1993b). They were found in one factor when a five-factor solution was used. In the questionnaire these six items have the following numbers: 15, 19, 22, 23, 24, and 26.

These items paint a picture of social disapproval and estrangement. Friends in the church may have difficulties in reacting to the divorce (item 15). The divorced person may feel like a social leper in her church (item 19) and may feel stigmatized (item 26). Relationships between divorced persons and married couples may become difficult (items 22 and 23). Divorced people may feel socially excluded (item 24, positively worded).

All features of the above description can be found in the literature. Staff (1974) mentioned that nearly half of the nine divorced women who he had interviewed reported "that their relationship to friends had changed. Some withdrew, while others in various behavioral ways displayed their discomfort" (p. 12).

Osborn (1990) and Schwerdt (1984/1985) quoted divorced persons who used the biblical leper metaphor when talking about religion and divorce. Staff (1974) stated that some women mentioned "'stigma' which is attached to them" (p. 11). Schwerdt

(1984/1985) described the difficulties that may arise in the relationship between married people and divorced persons. However, Staff (1974) found no indications that many married adults see the divorcee as a threat. The majority of subjects in Schwerdt's (1984/1985) study "made some references to the revelations that as they became divorced they realized that the church was basically for couples" (p. 35). Schwerdt (1984/1985) pointed to the importance of fellowship experiences within the church for divorced members.

In addition to the above described six items, three items were included in the questionnaire that had been used by Kitson (1992) in a scale that describes feelings of stigmatization. The items (4, 9, and 21 in the questionnaire) were slightly modified by adding the phrase "in my church" to each statement. The Cronbach α for the original nine-item scale was .85 ($N=338$). I added item 13 to this scale (due to similar content as item 24), which increased the Cronbach α to .86 ($N=337$). Items 9 and 15 had a relatively low item-total correlation. Therefore, both items were deleted.

The Cronbach α for the final eight-item scale (items 4, 13, 19, 21, 22, 23, 24, and 26) was .8646 ($N=345$). A high score on the Stigma Scale indicates a high presence of perceived stigma (or a low degree of perceived social acceptance).

The Spiritual Support Scale

All eight items of the Spiritual Support Scale come from my scale-development project (Erben, 1993b) and were found in one factor when an exploratory factor analysis was conducted using a five-factor solution. Three items (2, 8, 18) are based on statements made by Skip MacCarty, assistant pastor at Pioneer Memorial Church at Andrews University, who was quoted several times in Jordan's (1988) article.

MacCarty had said: "Many sincerely wonder how to maintain the integrity of the church's ideals and offer acceptance and grace, too" (Jordan, 1988, p. 19). The

corresponding item reads: My church does not only keep up high its standards, but offers acceptance and grace, too.

MacCarty had stated: "Some have a strong need to prove guilt and pronounce judgment" (Jordan, 1988, p. 19). The corresponding item reads: When it comes to divorce many members of my church have the strong need to prove guilt and pronounce judgment. MacCarty had expressed: "A church shows its strength by its ministry to the weak and wounded" (Jordan, 1988, p. 20). I changed the word "A" to "My."

Two items (6, 16) were based on statements by Garth Thompson, former head of the Department of Christian Ministry at the Seventh-day Adventist Theological Seminary, who had expressed that

when one or both of the marriage partners will not join in reviving the dead relationship, or when the goal of resurrection fails, should the church heap more and more guilt upon them? I feel that instead we should support the people who are trying to deal with the failure and grow beyond it. (Jordan, 1988, p. 19)

The corresponding items are: My church helps people deal with failure and grow beyond it: My church doesn't heap more guilt upon me than what I already feel.

Item 12 (My pastor is a good listener) is adapted from Staff (1974), who reported suggestions by divorced women as to how the church could be of help. Item 25 (I feel like my pastor does not really know how to treat a divorced person) is a modified form of a statement of a divorcee quoted by Osborn (1990): "I feel like some pastors do not really know how to treat a divorced person" (p. 11). Item 14 (My church has supported me in my experience of struggle) was suggested by Constance Tiffany, who was an activist in the local Adventist divorce recovery group in Berrien Springs, Michigan.

The Cronbach α for the eight-item Spiritual Support Scale was .87 ($N=345$). A low score on the Spiritual Support Scale (items 2, 6, 8, 12, 14, 16, 18, 25) indicates a high degree of perceived spiritual support.

Four Adventist respondents noted a deficiency in item 16. Three of them expressed that they did not feel any guilt. A fourth respondent, who also did not feel any guilt for the divorce, explained: "This question, like many, is a 'double.' How will you know what part we were answering?" This specific problem with item 16 is that it assumes that the respondents feel guilt.

I decided to keep item 16 in the scale due to its relatively high item-total correlation (.57) and the results of an cross-tabulation with item 129 (I feel guilty about the divorce), which had revealed that 96 respondents who expressed that they did not feel guilty about the divorce had agreed with item 16, while 15 respondents who had endorsed that they did not feel guilty had expressed disagreement. Thus, it can be assumed that the majority of the respondents understood the intention of the item, namely to rate the church on eliciting feelings of guilt.

The General Social Support Scale

Eight items that were intended to measure social support by one's local church were originally included. Five items came from my scale-development project (Erben, 1993b). These items were found in one factor when a five-factor solution was used. In the questionnaire these five items have the following numbers: 1, 3, 11, 13, and 20.

Item 1 (Church members support me during difficult holidays like Christmas and Thanksgiving) was suggested by Tiffany. Items 3, 13, and 20 (My church has helped me financially; Church members invite me regularly to participate in various church activities; Church members have grouped around me to help) are adapted from Staff (1974). The initial wording of item 13 was improved by O'Hara.

Item 11 (Church members have helped me with practical things like moving a household, child care, and car repair) is based on a statement by Joan Banks who suggested

that church members could assist divorced persons by "helping when a move must be made" (Jordan, 1988, p. 20). The current form of item 11 follows suggestions by Tiffany.

Three items were added in a modified form from the Arizona Divorced Parents Project questionnaire (Christensen, n.d.). These items are: Church members support me in family emergencies (item 5), People in my church understand my special needs and concerns as a divorced person/parent (item 17), and Church members listen to my problems (item 10).

After receiving the returns it was found that items 1, 3, 5, 10, 11, and 20 were not applicable to a number of respondents (2, 33, 5, 7, 15, and 2 respondents respectively). Additionally, missing responses were noted. It was decided not to include any item with 10 or more missing values in a social support scale due to either non-applicability or simply missing responses. Therefore, items 3, 5, 10, and 11 were excluded.

Since item 13 had been added to the stigma scale due to similar content as item 24, a three-item scale remained describing general social support by the church (items 1, 17, 20). The Cronbach α for this three-item scale was .84 ($N=349$). The Spiritual Support Scale and the General Social Support Scale combined had a Cronbach α of .91 ($N=338$). A low score on the General Social Support Scale indicates a high degree of perceived general social support.

The Divorce Theology and Remarriage Theology Checklists

The Divorce Theology and Remarriage Theology Checklists were developed by Erben and Thayer for this research project. One checklist deals with when divorce is acceptable (item 46) and the other one deals with when remarriage is acceptable (item 48). Respondents were asked to determine the position of their local church, their personal position now, and their personal position prior to their own divorce. The items on the

checklists were developed based on a review of relevant literature (Pearson, 1990; Smith, 1994).

The checklists were intended to produce reliable and valid information pertaining to the following issues: loss of congruence with one's reference group (local church) regarding grounds for divorce and remarriage, views on divorce and remarriage permissiveness, and the fit between one's personal views on the acceptability of divorce/remarriage and the view of one's local church based on its standards and rules.

Schwerdt (1984/1985) had asked his interviewees regarding their attitude about divorce prior to their divorce, their attitude now, and how they saw the church's stand on divorce now. The checklist followed the same pattern. In this research project on divorced Protestant Christians the question of divorce and remarriage was seen to some degree as a theological issue and the design of this empirical study was informed by this perspective.

The responses to both checklists were rated on a continuum ranging from theologically conservative to liberal. Checklist items that were based on a literal interpretation of the Bible were coded as theologically conservative. Checklist items that to various degrees departed from a literal interpretation of the Bible but still represented a limited case-by-case approach--where divorce was seen as an acceptable solution for only a limited number of specifically defined cases--were seen as theologically moderate. Items that represented a departure from the case-by-case approach and described only general principles were viewed as theologically liberal.

If no liberal or moderate category was checked by a respondent, the response was seen as conservative if one or more response options were checked that had been defined as conservative. If a respondent marked one or more response options that were defined as liberal or most inclusive, this response was seen as liberal even though the respondent may have marked circumstances in all three categories, or only in the liberal and moderate

categories. If a respondent marked one or more response options that were defined as moderate and no response options that were defined as liberal, the response was seen as moderate even though the respondent may have marked one or more circumstances in the conservative category.

Twelve items on the Divorce Theology Checklist were coded. Since the divorce checklist also contained an Other-response option, additional statements mentioned by the respondents needed to be coded, too. The four theologically conservative items were: (1) extramarital sex; (2) homosexual relations; (3) incest; and (4) unbelieving spouse departs. Also a conservative response was coded when one respondent stated that divorce is/was never acceptable.

The six theologically moderate items are: (1) sexual perversions; (2) ongoing infatuation with someone else; (3) physical abuse; (4) alcohol/drug abuse; (5) believing spouse departs; and (6) spouse risks HIV-infection, e.g., by sharing needles. Also coded as moderate were the following circumstances that were mentioned by respondents: emotional abuse; financial abuse; compulsive gambling; lying; mental illness/health; psychological/mental abuse; negative race relations; spouse asked for divorce; spouse undermined health of family members; sexual abuse; spiritual differences; stealing; stepchild abuse/child abuse; stepchildren; temper; vegetative state of spouse with no hope of recovery; verbal abuse; withdrawal/neglect/non-support; baby killing; being kicked out of the bed because I wanted to kiss him; one party not willing to be honest and to seek help; refusal to seek counseling/would not get help.

The two theologically liberal items are: (1) basic incompatibility; and (2) marriage irreparably damaged because of any reason. Also coded as liberal were the following circumstances that were mentioned by respondents: love gone out of relationship; abandonment of any kind; any kind of abuse; any time the marriage relationship/commitment

is broken. One Other-response ("law-enforced") could not be coded because of lack of clarity.

Sixteen items on the Remarriage Theology Checklist were coded. Due to the Other-response option, additional statements mentioned by the respondents needed to be coded, too. The six theologically conservative items are: (1) former spouse had sex with someone else; (2) former spouse had homosexual relations; (3) former spouse had an incestuous relationship; (4) believing ex-spouse had departed; (5) former spouse has remarried; and (6) former spouse has died. Also as conservative response was coded when one respondent stated that remarriage is/was never acceptable.

The six theologically moderate items are: (1) former spouse performed sexual perversions; (2) former spouse was infatuated with someone else; (3) former spouse was physically abusive; (4) former spouse was alcohol/drug dependent and resisted treatment; (5) believing ex-spouse had departed; and (6) former spouse had risked HIV-infection, e.g., by sharing needles. Also coded as moderate were the following circumstances that were mentioned by respondents: emotional abuse; compulsive gambling; psychological/mental abuse; selfishness; sexual abuse; verbal abuse.

The four theologically liberal items are: (1) former marriage was irreparably damaged regardless of what had caused it; (2) he/she found somebody new who he/she loves; (3) he/she went through a process of repentance and recovery; and (4) remarriage is always acceptable when carefully considered. Also coded as liberal were the following circumstances that were mentioned by respondents: all acceptable/any reason; because all sins are forgiven and since we are washed clean with Jesus I feel that the church shouldn't be in a judgmental situation; remarriage is a new beginning given by God's grace; plain loneliness. One Other-response ("God puts the relationship together") could not be coded because of lack of clarity.

Categories 2 and 3 of the liberal group of circumstances were coded as liberal only when no other circumstances were mentioned, because it was assumed that these two statements may not express a liberal attitude when checked in combinations only with moderate or conservative categories.

In order to compute the loss of congruence with one's reference group regarding one's views on divorce or remarriage, seven variables were used. Three of them--the divorce permissiveness scores for one's local church, for one's position now, and for one's position prior to divorce--were obtained from the Divorce Theology Checklist. Since the loss of congruence with one's reference group could be determined only for those subjects who had remained members in their local church after the divorce, a question was used that simply asked whether the subject still attended the same local church that she or he attended when the decision to divorce was made (item 54 on the questionnaire). The other three variables--the remarriage permissiveness scores for one's local church, for one's position now, and for one's position prior to divorce--were obtained from the Remarriage Theology Checklist.

On the basis of the three Divorce Theology Checklist items, four groups of subjects were identified: two groups for the time before the divorce (time 1) and two groups for the time "now" (time 2). The first group at time 1 held views on divorce congruent with their local church. The second group at time 1 held views discrepant with their local church, either more liberal or more conservative views.

The first group at time 2 held views on divorce congruent with their local church. The second group at time 2 held views discrepant with their local church, either more liberal or more conservative views. Based on these groups four different patterns were defined:

1. Congruent with local church at time 1, still congruent with church at time 2

2. Congruent with local church at time 1, not congruent with church at time 2
3. Not congruent with local church at time 1, congruent with church at time 2
4. Not congruent with local church at time 1, still not congruent at time 2.

Pattern #2 identified those subjects who experienced a loss of congruence regarding their views on divorce. Therefore, pattern #2 constituted the loss-of-congruence group. All subjects who did not experience a loss of congruence (patterns #1, #3, and #4) were included in the no-loss-of-congruence group.

In order to identify the subjects who experienced a loss of congruence with their local congregation regarding their views on remarriage the same method was used that was employed for describing the loss of congruence regarding divorce. In the same way as described for loss of congruence regarding the views on divorce, two groups of subjects were found, one loss-of-congruence group and one no-loss-of-congruence group.

A subject's personal view on divorce/remarriage permissiveness was assessed by the coded responses to the second column (My position NOW) of the Divorce and Remarriage Theology Checklists. The coded responses were seen as a three-stage continuum between conservative and liberal.

In order to assess the fit between one's personal views on the acceptability of divorce or remarriage and the standards-related view of one's local church, two variables were designed that each consisted of two groups: (1) subjects who agreed with the standards-related views of their local church and (2) subjects who disagreed. The fit-variables for divorce permissiveness and remarriage permissiveness were computed by first subtracting the permissiveness scores for one's personal view from the permissiveness scores for the local church, and then converting all zero scores into one fit category and the remaining scores into one no-fit category.

Other Independent Measures

A modified form of item number 31 from the Dyadic Adjustment Scale (Spanier, 1976) that has been used by Pett (n.d.) was employed to measure the loss of a happy relationship (item 85 on the survey). For the testing of the hypotheses the seven-point continuum between "Extremely unhappy" and "Perfectly happy" was dichotomized into two response options. The first option (no loss of a happy relationship) combined three categories (Extremely unhappy, Fairly unhappy, A little unhappy). The second option (loss of a happy relationship) combined four categories (Happy, Very happy, Extremely happy, Perfectly happy).

The items that assessed the number of people who would help in an emergency (item 201), and the confidence that these people would help (item 202), came from Pett (n.d.). The extent to which a divorced person made any sense or found any meaning in his/her divorce was assessed by item 70 that was adapted from a study by McIntosh et al. (1993).

In 1989, the North American Division of the Seventh-day Adventist Church conducted a study of youth and their parents, teachers, and pastors, called Valuegenesis (Benson & Donahue, 1990). One law-orientation item was employed in this study that had been used in the Valuegenesis survey (The way to be accepted by God is to sincerely try to live a good life). Another law-orientation item (I believe that I must obey God's rules and commandments in order to be saved) was taken from the Faith Maturity Scale (Benson & Donahue, 1990). The introductory text was adapted from the Adventist Family Survey (Institute of Church Ministry, 1994). The Cronbach α for this two-item law-orientation scale was .71 ($N=345$).

One item was used for the Adventist sample that assesses the extent to which Ellen White's books are considered to be verbally inspired (Ellen White's books are inspired by

God word for word). This item was adapted from the Valuegenesis questionnaire (Ellen White copied what God told her word for word).

The involvement in church activities before the divorce and in the present was measured by item 44 that was adapted from Schwerdt (1984): I take an active part in my church. The same response options were used for this item that were employed for the NOW and BEFORE Faith Maturity Scales. The scores of this item in the NOW column and the BEFORE column were used to compute a new variable, called loss of participation. Loss of participation was computed by first subtracting the scores of the item in the BEFORE column from the scores of the item in the NOW column, and then converting all resulting minus scores into one loss-of-participation category and all zero scores and positive scores into a no-loss-of- participation category.

Acceptance of responsibility for the marital break-up was measured by item 79 that was adapted from Kitson (1992). The responses were summarized into four categories:

1. No responsibility accepted (Only my former spouse, four of the Other-responses were also included)
2. Less than half of the responsibility accepted (Mostly my former spouse, me in some ways)
3. Half responsible (Both of us equally)
4. Most or all of the responsibility accepted (Mostly me, my former spouse in some ways; Only me).

The intent to drop out of a denomination was measured by item 65 that was developed by Thayer and Erben. Age (item 188), financial stability (item 195), and health status (item 203) were measured by items that have been used by Pett (n.d.). Research has shown (LaRue, Bank, Jarvik, & Hetland, 1979; Mossey & Shapiro, 1982) that self-report measures of health are predictive of mortality.

Two items dealt with the initiative to divorce. The first item (Thinking back on your divorce, who would you say first suggested the divorce?) was adapted from Pett (n.d.). The second item (Later on, which of you continued to insist more on a divorce?) was adapted from Kitson (1992). For the testing of the hypotheses both items were dichotomized into two response options. The first response option combined the categories "I did" and "Both of us did." The second response option was "My former spouse did."

I wrote the items assessing membership status of the respondent and his or her former spouse at the time when the decision to divorce was made (items 53 and 56), length of separation (item 73), length of marriage (item 74), marital status (item 187), and education (item 193). I also wrote item 54 based on a similar item designed by Schwerdt (1984/1985).

Item 73 that assessed length of separation had been used in my pilot study on divorce adjustment of Adventist men and women (Erben, 1993a). In the current study this item was presented in close proximity to a similar item (How long has it been since your final divorce decree?) that had been used by Pett (n.d.).

When reviewing all responses to this particular item (the entire set of responses to this study was considered), it became obvious that the combination of these two items had apparently confused a large number of respondents. When responding to the question regarding the length of time since the separation, some subjects stated the number of years that they were separated before they got a divorce, while others obviously stated the total amount of years that they had been physically separated from their former spouse (including a pre-divorce separation if applicable). A large number of respondents omitted this item or wrote "0" or "N/A."

At least six subjects apparently continued to live together with their former spouses for some time after the divorce was final. After a careful review of the responses to

this item, I decided not to use length of time since separation as a variable in this study but instead length of time since the final divorce decree.

Gender was assessed by one item that was adapted from Fisher's (1976) unrevised form of the introduction to the FDAS. Item 192 (Do you have any children?) is based on a suggestion by Jimmy Kijai. Item 58 (church attendance) was adapted from AVANCE, a recent study of Hispanic Adventists (Hernandez, 1995).

Item 72 (How many times have you divorced?), item 191 (Are you Hispanic/Latino?), and improvements to items 13, 46, 53, 56, 58, 187, 190, 192, and 193 were suggested by O'Hara. Improvements to items 73, 74, 75, 79, and 195 were suggested by Thayer. Item 190 (How would you describe yourself?) had been used in the Valuegenesis study (Benson & Donahue, 1990).

The survey instrument also contained a number of items for additional analyses (see Appendix D, pp. 398-399). The complete research instrument for this study (English and Spanish versions) is presented in Appendix D.

Qualitative Questions

The four following qualitative items were included in this study:

1. How could your church have helped you while you were struggling with marital problems?
2. How could your church have helped you after the divorce?
3. What would you say were the three (3) main causes of the failure of your (most recent) marriage? Please list them in order of importance.
4. How did you make sense or find meaning in your divorce? (Please describe)

I wrote questions 1 and 2. Question 3 was adapted from Pett (n.d.). The last question is based on a suggestion by Pauline G. Boss, of the University of Minnesota (Pauline Boss, personal communication, 1995).

For questions 1 and 2 I developed coding systems based on the responses to this study and on categories adapted from Multon and Brown (1987). The coding system for question 3 is a modified form of Kitson's (1992) Cleveland Marital Complaint Code. Besides some minor changes to Kitson's coding system, I added a religious category of marital complaints. I designed the coding system for question 4 based on research by De Vogler and Ebersole (1980, 1981) who had developed a set of meaning-in-life categories. I adapted the following categories that De Vogler and Ebersole suggested: understanding, service, belief, expression, growth, family relationships, relationship with friends, health, and life work. The four coding systems are presented in Appendix F.

Procedures for Collecting Data

The mailing of research packages started on May 11, 1995, when the first packages were sent to Nazarene pastors, and ended on July 3, 1996, when the last package was sent to a late-responding Adventist minister. The first filled-out survey was returned to me on Thursday, May 18, 1995. The last survey that was accepted for this study was received on October 7, 1996.

The data for this study were obtained from five samples. Data collection began in spring 1995 with the first Nazarene sample--mailed by Richard Houseal--and then continued with the first Adventist sample, an attempt to collect a cross-cultural sample consisting of four subsamples (White, African-American, Hispanic, Asian). During the last week of 1995 I mailed the first four parcels filled with research packages to pastors of the Lutheran Church--Missouri Synod. In January 1996, Houseal began mailing the research packages for

the second Nazarene sample. Finally, the mailing for the second Adventist sample of predominately White congregations began in April 1996.

A total of 5,804 research packages were sent to 474 congregations in the United States. Approximately 2,150 surveys were actually delivered to subjects in 271 congregations of The Lutheran Church--Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church. The official name of this research project was Divorce in Protestant Churches (DPC) Study. A research package consisted of the Divorce in Protestant Churches (DPC) Survey, a cover letter, and a business-reply envelope. The English and the Spanish version of the survey instrument as well as the design of the business-reply envelope are presented in Appendix D.

For both Adventist samples and the Lutheran sample church codes were written on each questionnaire in order to compute an exact response rate. For the two Nazarene samples each research package was numbered twice--on the envelope and on the questionnaire. The number on the envelope allowed Houseal, who distributed the questionnaires to the Nazarene churches, to record what questionnaires had been sent to the pastors. His records helped to compute an exact return rate.

The cover letters for the two Nazarene samples and the Lutheran sample were printed on official letterhead stationery of each denomination. The cover letters for both Adventist samples were written on official NAD letterhead stationery but then copied in black and white. Copies of the cover letters are presented in Appendix E. A return envelope (either pre-stamped or business reply), an instruction letter, and one or more return labels with my post office box address were included in the mailings of research packages to the pastors. All return mail from people who participated in this study was addressed to DPC Study, P.O. Box 111, Berrien Springs, MI 49103.

This project relied on pastors for the distribution of the surveys. In order to compute an exact return rate, pastors were asked to report the number of surveys that they had actually distributed. Whereas the Nazarene pastors reported directly to the Houseal, all other reports were mailed to me. All pastors were asked to return any questionnaires that were not needed. This allowed double checking the number of distributed surveys. For the Lutheran sample and the second Adventist sample, reminder postcards were used.

The initial letters to the pastors and the cover letters to the subjects were written in cooperation with each particular denomination. O'Hara was consulted regarding the wording of all communications with Lutheran pastors and members. He co-signed the cover letter to the divorced Lutheran members and the initial letters to the pastors. For the Nazarene part Houseal helped write the cover letter to the Nazarene members, the initial letter to the pastors, and the instruction letter to the pastors. He also co-signed these letters. Monte Sahlin edited the cover letters to the members and the initial letters to the pastors for both Adventist samples. He co-signed the letters.

Five hundred fifty valid responses were received. Summary information about the response rates for all subsamples and for the total DPC Study sample is presented in Table 9.

In the cover letters to the subjects it had been made clear that *currently divorced* members were the addressees of this study. It seems plausible that men and women who received a survey but did not fit this criteria were less likely to respond than subjects who were currently divorced. Ten percent of all responses were returned by subjects who clearly did not belong to the desired pool (6.4% from separated subjects, 3.3 from remarried subjects). This indicates that many men and women received the survey who did not fit the criteria of this study and who probably were less likely than divorced people to respond. Three pastors reported more surveys as distributed than were mailed. It is likely that also in

Table 9

Summary Information on Response Rates for All Subsamples and for the Total DPC Study Sample

Sample	Distributed surveys	Undeliverable surveys	Returned usable surveys	Response rate
Lutheran	887	6	223	25.3%
Nazarene I	286	0	75	26.2%
Nazarene II	182	1	52	28.7%
White Adventist	463	17	110 ^a	24.7%
African American Adventist	33	2	5 ^a	16.1%
Hispanic Adventist	37	1	3 ^a	8.3%
Asian Adventist	19	2	2 ^a	11.8%
Adventist I (Total)	552	22	120 ^a	22.6%
Adventist II	219	7	59	27.8%
Total DPC Study sample	2,126	36	529 ^b	25.3%

^aSurveys from Adventist churches that reported the number of distributed surveys.

^b529 plus 21 (surveys from Adventist churches that did not send report) equals 550.

other cases less surveys were delivered or (assumed as delivered) than reported (or estimated). Therefore, the number of mailed surveys may be lower than computed. However, some pastors may have distributed surveys who were not counted as participating (neither a report form was received from them nor did any surveys arrive from their churches). Nevertheless, the actual response rates may be higher.

Only those responses were used in this study that came from divorced subjects who were members of each particular target denomination at the time when they decided to divorce. This reduced the number of eligible responses to 370. Ten questionnaires were discarded because of too many missing values, which left a total of 360 usable responses.

Collecting the First Nazarene Sample

There were 171 churches in the first Nazarene sample. The initial letter to the Nazarene pastors was mailed by Houseal on April 27, 1995, who also sent a follow-up letter to those pastors who did not respond to the first letter. Ninety-three Nazarene pastors (54.4%) responded to the invitation to participate in this study, 10 of them stating that they had no divorced member(s) for which they could send a questionnaire. Seventy-eight pastors did not respond in any way.

Houseal received the responses from the pastors indicating the number of divorced members, and he mailed back the appropriate number of surveys including an instructional letter. A copy of the instructional letter to Nazarene pastors is presented in Appendix E.

Houseal mailed the research packages between May 11 and July 24, 1995, to 83 Nazarene pastors. A total of 478 research packages was sent. Twenty-nine pastors, who received a total of 142 research packages, may not have distributed these questionnaires since neither the report forms were returned to Houseal nor did I receive any returns from their churches. Another pastor asked for six research packages but then reported that he did not distribute any of them.

Seventeen pastors did not return the report form but distributed questionnaires. In these cases I assumed that they had actually distributed the entire set of received questionnaires (in two cases minus the number of unused returned surveys). One pastor, who had stated that she or he had distributed all six received questionnaires, returned one unused package which suggests that one survey less than reported was distributed. It can be assumed that actually only 286 surveys were distributed in 53 Nazarene congregations.

Seventy-five filled-out questionnaires and two refusals were received, which indicated a response rate of 26.2% (with the refusals, 26.9%). Summary information on the collection of the second Nazarene sample is presented in Table 10.

Table 10

Collecting the First Nazarene Sample

	Churches/Pastors		Subjects/Surveys	
	Frequency	Percentage	Frequency	Percentage
Sample	171	100.0	1,299	--
No divorced in church	10	5.8	--	--
Initial non-participants	78	45.6	--	--
Initial participants	83	100.0	478 ^a	100.0
Drop-outs	30	36.1	148 ^b	31.0
Actual participants	53	--	330 ^c	100.0
Unused surveys returned	--	--	29	8.8
Unused surveys not returned	--	--	15	4.5
Delivered surveys	--	--	286	100.0
Returned as refusal	--	--	2	0.7
Returned as usable response	--	--	75	26.2

^aSurveys distributed to initially participating churches/pastors.

^bLoss of reported subjects through drop-outs of pastors/churches.

^cSurveys distributed to pastors who participated.

Collecting the First Adventist Sample

From a list of 426 Adventist churches a total of 213 churches was selected. The names of the local pastors were obtained from directories of Conferences that were made available by the Institute of Church Ministry, Andrews University. For the Hispanic

subsample, the cover letter, the initial letter to the local pastors, and the questionnaire were translated into Spanish. The letters are presented in Appendix E. The Spanish version of the Divorce in Protestant Churches (DPC) Survey is presented in Appendix D.

Initially, copies of the letter to the pastors were provided by the NAD. However, due to a minor error in the provided copy it was decided to slightly revise the letter. The uncorrected version of the cover letter was used for 14 African American and 36 White congregations. The corrected version of the letter to the pastors is presented in Appendix E.

Collecting the White Adventist Sample

There were 123 predominately White Adventist churches in this sample. Most of the mailing for the first Adventist sample was done between June 2 and June 19, 1995.

Six of the 123 churches had vacancies. In five cases the research packages were sent to the (head) elder. In one case a phone conversation with a head elder revealed that the church had no divorced members. No research packages were sent to this church. The pastors or head elders (which will be subsequently also called addressees) of 122 predominately White Adventist churches received research packages.

In seven cases the suggested research procedure was more or less not followed. Four pastors distributed surveys not only in the randomly selected church but also in another church in their district. One pastor distributed the research packages in his entire district, which consisted of four churches. One head elder informed me that he was not the elder of the randomly selected church but the elder of a small congregation that had been started by the selected church. He and the elder of the selected church had agreed to share the research packages. Another pastor even mailed the packages to a church in his district that he himself selected because the randomly selected church had only five families. This church was counted as having no divorced members.

In September 1995 56 reminder letters were sent to addressees in churches that had not yet responded. Eight inquiry letters were sent to addressees that had responded to the request (either by distributing surveys or by returning some unused ones) but failed to return the report form. Copies of a reminder and an inquiry letter are presented in Appendix E. These letters contained several phrases and one sentence ("I am praying that together we can DO something about it") used in a research letter written by Totten (1996/1997, p. 165). Three pastors and two elders were sent brief inquiry letters in October 1996. A copy of one of these late inquiry letters is presented in Appendix E. In the reminder letters I offered to send a replacement package if needed. Seven sets of replacement packages were mailed.

Ten addressees expressed that they did not have any divorced members. Seven pastors openly refused participation in the study (one pastor returned the surveys without comment). One pastor expressed that the only divorced member in the selected church was inactive and he "felt that it might be wise not to send this to her at this time." Another pastor stated "Sorry, but what a pain." A pastor of a small church wrote: "The situation is too painful to deal with presently--sorry--no further comment." Another pastor of a small church commented: "Only 2 divorced in church. It would upset them greatly if I sent them this."

Altogether 1,974 research packages were sent to 117 Adventist pastors and five elders (1,873 plus 101 replacement packages) in predominately White Adventist congregations. Fifty-five addressees, who reported the number of distributed surveys correctly on the report form, mailed or delivered a total of 463 surveys. Additionally, surveys were distributed by at least six pastors and one elder. One hundred twenty filled-out questionnaires were returned by respondents. Ten of these surveys were received from seven different locations for which a response rate cannot be computed because of missing

information. Seventeen surveys were undeliverable. Three refusals were received (one of them had never been married).

For the computation of the response rate the number of undeliverable surveys (17) was subtracted from the total of 463 reportedly distributed surveys. Given a total of 110 usable surveys (plus 3 refusals) from locations that had provided the number of distributed surveys, the response rate was 24.7% (with the refusals 25.3%). Summary information on the collection of the White Adventist sample is presented in Table 11.

Collecting the African American Adventist Sample

There were 28 African American Adventist churches in this sample. The research packages were mailed or personally delivered in June 1995. Altogether 746 research packages (729 plus 17 replacement packages) were sent or delivered. In September 1995, 21 reminder letters were sent to pastors who apparently had not yet distributed the research packages. One pastor requested a replacement package. Two inquiry letters were mailed to pastors who had responded to the request by distributing questionnaires but who had not sent the report form back.

One pastor distributed the research packages not in the randomly selected church but in another church of his district. The response that was received from his church was discarded. One pastor reported that he had no divorced members. Six pastors who reported the number of distributed surveys delivered a total of 33 surveys in sample churches. Additionally, surveys were sent to divorced members by at least four more pastors. Ten filled-out questionnaires were returned. Only five came from locations that had provided the number of distributed surveys. Two surveys were undeliverable. One refusal was received from a person who had never been married.

Table 11

Collecting the White Adventist Sample

	Churches/Pastors		Subjects/Surveys	
	Frequency	Percentage	Frequency	Percentage
Sample	123	100.0	1,873 ^a	—
No divorced in church	10	8.1	--	--
Non-participants openly refusing	7	5.7	--	--
Non-participants not responding	44	35.8	--	--
Participants	62	50.4	--	--
Delivered and confirmed	55	--	463	100.0
Address unknown		--	17	3.7
Undeliverable surveys		--	3	0.6
Returned as usable response		--	110	23.7
Returned as usable response N not known	7	--	10	--

^a1,873 surveys plus 101 replacement surveys sent to 122 churches.

For the computation of the response rate the number of undeliverable surveys (2) was subtracted from the total of reportedly distributed surveys (33). Given a return of five usable surveys (plus 1 refusal) from locations that had provided the number of distributed surveys, the response rate was 16.1% (with the refusal, 19.4%). Summary information on the collection of the African American Adventist sample is presented in Table 12.

Table 12

Collecting the African American Adventist Sample

	Churches/Pastors		Subjects/Surveys	
	Frequency	Percentage	Frequency	Percentage
Sample	28	100.0	729 ^a	--
No divorced in church	1	3.6	--	--
Non-participants not responding	16	57.1	--	--
Participants	10 (11) ^b	35.7 (39.3) ^b	--	--
Delivered and confirmed	6	--	33	100.0
Undeliverable surveys		--	2	6.0
Returned as refusal		--	1	3.0
Returned as usable response		--	5	15.2
Returned as usable response N not known	4	--	5	--

^a729 surveys plus 17 replacement surveys.

^bIncluding one church outside the random sample.

Collecting the Hispanic Adventist Sample

There were 40 Hispanic congregations in this sample. The research packages were mailed in June 1995. In September 1995, 32 reminder letters were sent to Hispanic pastors who apparently had not yet distributed the research packages. In response to the reminder letter three pastors requested replacement packages and one pastor reported that he

was not the pastor of a Spanish-speaking congregation. Three replacement packages were mailed, and one package was distributed to the correct address.

One Hispanic pastor had two churches with similar names. Apparently the name of the church that was not randomly selected was written by the pastor on the report form. I decided to discard the one return that was received from that district.

Altogether 493 research packages (475 plus 18 replacement packages) were sent to 40 Hispanic pastors. Five pastors who correctly reported the number of distributed surveys delivered a total of 37 surveys. At least four more pastors also sent surveys to divorced members. Thus, a total of 10 Hispanic pastors (25%) responded to the request for help.

Nine filled-out questionnaires were returned by respondents who probably attended the randomly selected sample churches. Only three of the returned surveys came from locations that had correctly provided the number of distributed surveys. Two surveys were undeliverable (one was from the district that included the two churches with similar names).

For the computation of the response rate the number of undeliverable surveys (1) was subtracted from the total number of surveys (37) that were reportedly distributed in the correct sample churches. Given a total of three returned surveys from correct locations that had provided the number of distributed surveys, the response rate was 8.3%. Summary information on the collection of the Hispanic sample is presented in Table 13.

Collecting the Asian Adventist Sample

There were 22 Asian Adventist churches in this sample. The research packages were mailed in June 1995. One pastor responded in writing and expressed that he did not have any divorced church members. In September 1995, 18 reminder letters were sent to Asian pastors who apparently had not yet distributed the research packages. In response to

Table 13

Collecting the Hispanic Adventist Sample

	Churches/Pastors		Subjects/Surveys	
	Frequency	Percentage	Frequency	Percentage
Sample	40	100.0	475 ^a	--
Non-participants not responding	30	75.0	--	--
Participants	9 (10) ^b	22.5 (25.0) ^b	--	--
Delivered and confirmed	5	--	37	100.0
Undeliverable surveys		--	1	2.7
Returned as usable response		--	3	8.1
Returned as usable response N not known	4	--	6	--

^a475 surveys plus 18 replacement surveys.^bIncluding one church outside the random sample.

the reminder letter one replacement package was requested and two pastors stated by phone that there were no divorced members in their congregations. Altogether 238 research packages (236 plus 2 replacement packages) were sent to 22 Asian pastors. Four Asian pastors delivered a total of 19 surveys. Thus, a total of seven Asian pastors (32%) responded to my request for help. Two filled-out surveys were returned. One refusal and two undeliverable surveys were received. For the computation of the response rate the two undeliverable surveys were subtracted from the total of distributed surveys (19). Given a return of two usable surveys (plus 1 refusal), the response rate was 11.8% (with the refusal, 17.6%). Summary information is presented in Table 14.

Table 14

Collecting the Asian Adventist Sample

	Churches/Pastors		Subjects/Surveys	
	Frequency	Percentage	Frequency	Percentage
Sample	22	100.0	236 ^a	--
No divorced in church	3	13.6	--	--
Non-participants not responding	15	68.2	--	--
Delivered and confirmed	4	--	19	100.0
Undeliverable surveys		--	2	10.5
Returned as refusal		--	1	5.3
Returned as usable response		--	2	10.5

^a236 surveys plus 2 replacement surveys.

Collecting the Lutheran Sample

Two hundred thirty-four congregations comprised the sample for The Lutheran Church—Missouri Synod. The addresses were made available in November of 1995. At this time the majority of responses from the first Nazarene and first Adventist sample had already been received. Since the response rates of these samples were lower than expected, an attempt was made to improve the collection procedure for the Lutheran sample by asking the Lutheran pastors for names and addresses of divorced members instead of numbers only. This would make it possible to mail a second wave of research packages to all who did not respond in a given time. However, it was found that this method could be seen as a violation of privacy since it required the release of names and addresses.

In November 1995 letters were mailed to 233 Lutheran pastors (one pastor in the sample was responsible for two randomly selected churches and, therefore, received a special version of the letter) explaining the purpose of the study and asking them for lists of addresses of divorced members. A copy of this first letter is presented in Appendix E.

A number of Lutheran pastors responded by providing the needed information; however, some pastors voiced their concerns or expressed that they could not assist me because of the perception that confidentiality would be violated. It was decided to revert back to the method that had been used when collecting the Nazarene data, which did not require a direct mailing procedure.

Those pastors who already had sent lists of divorced members were mailed the appropriate number of research packages for distribution but also received their mailing lists back. In an instruction letter the reasons for the change in the research method were explained. A copy of this letter is presented in Appendix E. Since some of the pastors who had provided mailing lists had asked their parishioners for permission to release their names or had already alerted their parishioners concerning this study, the mailings included paper slips that could be inserted in the open research packages in order to inform parishioners that the research method had been changed. The text of these paper slips—called "Important Notice" forms—and a copy of the accompanying instruction sheet for the pastors are presented in Appendix E.

In December 1995 a second letter was sent to Lutheran pastors. A copy of this letter is presented in Appendix E. In this mailing all pastors were included who had not in any way responded to the first letter. Also included were one pastor who had expressed that he was willing to distribute the questionnaires, but did not want to release the addresses of his parishioners, and three pastors who had refused to participate only because of their concerns for privacy or confidentiality.

Excluded from the second mailing were four pastors who had returned the report form asking for the result but not offering any assistance, one pastor who had indicated that he was not responsible for the selected church, five pastors who had stated that they did not have any divorced members in the selected churches, and five pastors who had refused to participate for other reasons than concerns for privacy or who listed another reason besides this concern.

Seven pastors reported that they did not have any divorced members in their congregation. One pastor stated that he was not working full-time in the randomly selected church. Another pastor had retired. One church reported a vacancy. Four pastors returned the report form only expressing that they were interested in the results of this study. One pastor reported that the only "divorced (remarried)" member in his church was contacted but did not want to participate.

Beginning in December 1995 a total of 1,223 research packages (1,210 plus 13 replacement packages) were mailed to 90 Lutheran pastors who had expressed that they wanted to support this study. The first packages were mailed on December 29, 1995. The last package was mailed on May 21, 1996. A copy of the instruction sheet that was included in the mailings of research packages to those pastors who responded only after the second letter is presented in Appendix E. All pastors were asked to mail reminder postcards to all those church members who had received research packages. A copy of the text of the Lutheran version of the reminder postcard is presented in Appendix E.

Seventeen Lutheran pastors who responded to the initial letters expressed that they did not want to participate; however, one Lutheran pastor, who had initially responded stating that "our elders feel that we would breach confidential information if we participated," supported the study after the method was changed. Fifteen pastors dropped out

of the study after a positive initial response (nine openly refused, six apparently did not distribute the received surveys).

The most cited reason (eight times mentioned) for declining participation was a concern that privacy would be violated or that privileged information would be released. One pastor expressed such concerns even after the research method had been changed.

Three pastors made statements indicating problems with divorced people when they commented on why they decided not to support this study. One pastor wrote: "It shouldn't take this graduate student long to figure out that virtually all divorcing couples leave their congregations." Another pastor stated: "We do not feel this study will help their situation; only bring forth old memories where there needs to be healing and continuing with one's life through Word and Sacrament as the strength of the Christian's life is our hope together in Christ." A pastor who initially expressed that he would distribute some questionnaires expressed that "after looking at the nature of the questions and considering certain existing conditions in our congregation right now, I am going to have to respectfully decline participation."

Two Lutheran pastors obviously provided incorrect information about how many questionnaires were distributed. Some Lutheran pastors did not deliver the surveys to all divorced members of the selected sample church. For example, a pastor, who responded after the second letter in asking for 12 packages, reported later that he delivered only 3—"individually requested."

In March 1996, 28 reminder letters were sent to pastors who had received research packages but who apparently had not yet distributed the surveys. Two more such letters were mailed in August 1996. A sample of the reminder letters is presented in Appendix E. Eleven inquiry letters were mailed in March 1996 to pastors who apparently had already distributed questionnaires but had not yet reported the exact number. One more

inquiry letter was mailed in August 1996. A copy of an inquiry letter is presented in Appendix E.

Seventy-five Lutheran pastors (representing 32.6% of the sampled Lutheran congregations) distributed a total of 887 questionnaires. Seventy pastors sent the report form back, two of them stating only *when* they had distributed the questionnaires. In these cases I assumed that they had delivered all received packages. Nine pastors who had been sent questionnaires declined participation (one pastor stated that he never received them). Six pastors who received packages and did not in any way indicate that they declined to participate were not counted as participating because neither a report form was received from them nor did any questionnaires arrive from their churches.

Five pastors obviously participated in the study but did not return the forms. It was assumed that these four pastors actually distributed all received questionnaires. Two hundred twenty-three filled-out questionnaires, 10 refusals, and six undeliverable packages were returned to me. For the computation of the response rate the number of undeliverable surveys (6) was subtracted from the total of 887 surveys. Given a total of 223 returned surveys (plus 10 refusals) the response rate was 25.3% (with the refusals, 26.3%). Summary information on the collection of the Lutheran sample is presented in Table 15.

Collecting the Second Nazarene Sample

One hundred seventy one churches were sampled for the second Nazarene sample. The same procedure for collecting the data was followed as described for the first sample except that no follow-up letters were mailed to those Nazarene pastors who did not respond to the initial letter. A revised cover letter was used for the second Nazarene sample. A copy of this letter is presented in Appendix E. The initial letter was mailed to 171 pastors by Houseal on November 9, 1995. Eighty Nazarene pastors (46.8%) responded to the

Table 15

Collecting the Lutheran Sample

	Churches/Pastors		Subjects/Surveys	
	Frequency	Percentage	Frequency	Percentage
Sample	234	100.0	--	--
No divorced in church	7	3.0	--	--
Non-participants openly refusing	16	7.3	--	--
Non-participants others	8	3.0	--	--
Non-participants not responding	113	48.3	--	--
Initial participants	90	100.0	1,210 ^a	100.0
Drop-outs	15	16.7	193 ^b	16.0
Actual participants	75	--	1,017 ^c	100.0
Unused surveys returned	--	--	88	8.7
Unused surveys not returned	--	--	42	4.1
Delivered surveys	75	--	887	100.0
Undeliverable surveys	--	--	6	0.7
Returned as refusal	--	--	10	1.1
Returned as usable response	--	--	223	25.1

^aSurveys distributed to initially participating churches/pastors.

^bLoss of reported subjects through drop-outs of pastors/churches.

^cSurveys distributed to pastors who participated (plus 13 replacement surveys).

invitation to participate in this study, 17 of them stating that they had no divorced member(s) that they could send a questionnaire.

Beginning in early January 1996 a total of 383 research packages was mailed by Houseal to 63 Nazarene pastors. Twenty-four of these pastors, who received a total of 178 research packages, did not seem to have distributed these questionnaires since neither the report forms were returned to Houseal nor did I receive any returns from their churches. Two pastors who had initially agreed to receive research packages returned all unused.

Seven pastors did not return the report form but they distributed questionnaires (filled-out surveys were received). One pastor who also did not return the report form sent me one unused questionnaire. In these eight cases I assumed that the pastors had distributed the number of received or remaining questionnaires. Based on these considerations I assumed that 182 research packages were distributed by 37 Nazarene pastors.

I received 52 filled-out questionnaires and one refusal (from a widow). One questionnaire was undeliverable. For the computation of the response rate the one undeliverable survey was subtracted from the total of 182 distributed surveys. Given a total of 52 returned surveys (plus 1 refusal) the response rate was 28.7% (with the refusal, 29.3%). Summary information on the collection of the sample is presented in Table 16.

Collecting the Second Adventist Sample

Sixty-seven churches were sampled for the second Adventist sample. Letters were mailed to the pastors in February 1996. Besides an invitation letter that was signed by Sahlin and me, the mailing included a business-reply envelope and a report form. A copy of the invitation letter is presented in Appendix E. The pastors were informed about this study and asked to report the number of divorced members in their randomly selected sample church.

Table 16

Collecting the Second Nazarene Sample

	Churches/Pastors		Subjects/Surveys	
	Frequency	Percentage	Frequency	Percentage
Sample	171	100.0	1,299	—
No divorced in church	17	9.9	--	--
Initial non-participants	91	53.2	--	--
Initial participants	63	100.0	383 ^a	100.0
Drop-outs	26	41.3	183 ^b	47.8
Actual participants	37	--	200 ^c	100.0
Unused surveys returned	--	--	17	8.5
Unused surveys not returned	--	--	1	0.5
Delivered surveys	--	--	182	100.0
Undeliverable surveys	--	--	1	0.5
Returned as refusal	--	--	2	0.5
Returned as usable response	--	--	52	28.6

^aSurveys distributed to initially participating churches/pastors.

^bLoss of reported subjects through drop-outs of pastors/churches.

^cSurveys distributed to pastors who actually participated.

Twenty-six pastors reported the number of divorced members. Ten pastors responded stating that they had no currently divorced member(s) that they could send a

questionnaire. One pastor of a randomly selected church called me and explained that this very conservative congregation had been dropped from conference membership. One pastor of a 2,000-member church expressed that they were not interested in being involved in this study. Twenty-nine pastors (43%) did not respond in any way to the initial letter.

Twenty-five mailings with research packages were sent to Adventist pastors between April 22 and May 2, 1996. One package was mailed on July 3, 1996, to a pastor who responded in June 1996 to the initial letter. Since the response rate for the first Adventist sample had been much lower than expected, I modified the data collecting procedure by adding reminder postcards. Copies of the text of the reminder postcard and the instruction letter are presented in Appendix E. The text of one instruction letter to a pastor who had requested only one survey was slightly shortened and modified.

Each research package contained a questionnaire, a business reply return-envelope, a revised cover letter, and a little bag of herbal tea attached to piece of paper with the words "An Invitation to a Cup of Tea" written on it. A copy of the revised cover letter is presented in Appendix E.

On June 7, 1996, eight reminder letters were sent to pastors who apparently had not yet distributed the research packages. Three inquiry letters were mailed to pastors who had responded to the request by distributing questionnaires but who had not sent the report form back. On September 5, 1996, a reminder letter was sent to the pastor who had responded in June 1996. Copies of a reminder and an inquiry letter are presented in Appendix E.

Two hundred sixty-nine research packages were sent to 26 Adventist pastors. Five pastors may not have distributed the questionnaires because neither the report form was returned from them nor were any returns received from their churches. Two pastors did not return the report form but apparently distributed questionnaires. In these two cases I

assumed that they had distributed all the surveys. One pastor who had stated that he had distributed all five received research packages returned one unused package which means that he actually distributed one less than reported. Based on these considerations it can be assumed that only 219 research packages were distributed by a total of 21 Adventist pastors.

Fifty-nine filled-out questionnaires were returned along with two refusals and seven undeliverable questionnaires. For the computation of the response rate the number of undeliverable surveys (7) was subtracted from the total of 219 distributed surveys. Given a total of 59 returned surveys (plus 2 refusals), the response rate was 27.8% (with the refusals, 28.8%). Summary information on the collection of the second Adventist sample is presented in Table 17.

Null Hypotheses and Statistical Analysis

The hypotheses were stated and tested as follows:

Hypothesis 1 and Its Subhypotheses

Hypothesis 1 states: *There are no relationships between event-qualifiers and self-esteem.*

Hypothesis 1a: *There is no difference in self-esteem between females and males.*

A t -test for two independent samples was used to test Hypothesis 1a.

Hypothesis 1b: *There is no correlation between age and self-esteem.* A Pearson r was used to test Hypothesis 1b.

Hypothesis 1c: *There are no differences in self-esteem between divorced Lutherans, Nazarenes, and Adventists.* ANOVA was used to test Hypothesis 1c.

Hypothesis 1d: *There is no correlation between length of marriage and self-esteem.* A Pearson r was used to test Hypothesis 1d.

Table 17

Collecting the Second Adventist Sample

	Churches/Pastors		Subjects/Surveys	
	Frequency	Percentage	Frequency	Percentage
Sample	67	100.0	1,100	--
No divorced in church	10	14.9	--	--
Non-participants openly refusing	1	1.5	--	--
Non-participants others	1	1.5	--	--
Non-participants not responding	29	43.3	--	--
Initial participants	26	100.0	269 ^a	100.0
Drop-outs	5	19.2	26 ^b	9.7
Actual participants	21	--	243 ^c	100.0
Unused surveys returned	--	--	16	6.6
Unused surveys not returned	--	--	8	3.3
Delivered surveys	21	--	219	100.0
Undeliverable surveys	--	--	7	3.2
Returned as refusal	--	--	2	0.9
Returned as usable response	--	--	59	26.9

^aSurveys distributed to initially participating churches/pastors.^bLoss of reported subjects through drop-outs of pastors/churches.^cSurveys distributed to pastors who participated.

Hypothesis 1e: *There is no correlation between length of separation and self-esteem.* (Since length of separation could not be accurately determined for a large number of subjects, length of time since the divorce decree was used instead.) A Pearson r was used to test Hypothesis 1e.

Hypothesis 1f: *There are no differences in self-esteem between subjects who first suggested the divorce (individually or together with their former spouse) and subjects who did not first suggest the divorce (but the former spouse did).* A t -test for two independent samples was used to test Hypothesis 1f.

Hypothesis 1g: *There are no differences in self-esteem between subjects who later continued to insist more on the divorce (individually or together with their former spouse) and subjects who did not continue to insist more on a divorce (but the former spouse did).* A t -test for two independent samples was used to test Hypothesis 1g.

Hypothesis 2 and Its Subhypotheses

Hypothesis 2 states: *There are no relationships between variables that describe losses and self-esteem.*

Hypothesis 2a: *There are no differences in self-esteem between subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of faith during that time.* A t -test for two independent samples was used to test Hypothesis 2a.

Hypothesis 2b: *There are no differences in self-esteem between subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of participation during that time.* A t -test for two independent samples was used to test Hypothesis 2b.

Hypothesis 2c: *There is no correlation between stigmatization by the local church (loss of social acceptance) and self-esteem.* A Pearson r was used to test Hypothesis 2c.

Hypothesis 2d: *There are no differences in self-esteem between subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* A t -test for two independent samples was used to test Hypothesis 2d.

Hypothesis 2e: *There are no differences in self-esteem between subjects who lost congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* A t -test for two independent samples was used to test Hypothesis 2e.

Hypothesis 2f: *There is no difference in self-esteem between subjects who lost a happy marriage through divorce (who were happily married) and subjects who did not lose a happy marriage through divorce (who were unhappily married).* A t -test for two independent samples was used to test Hypothesis 2f.

Hypothesis 3 and Its Subhypotheses

Hypothesis 3 states: *There are no relationships between coping resources and self-esteem.*

Hypothesis 3a: *There is no correlation between health status and self-esteem.* A Pearson r was used to test Hypothesis 3a.

Hypothesis 3b: *There is no correlation between income and self-esteem.* A Pearson r was used to test Hypothesis 3b.

Hypothesis 3c: *There is no correlation between feeling secure about maintaining one's income in the future and self-esteem.* A Pearson r was used to test Hypothesis 3c.

Hypothesis 3d: *There is no correlation between the level of formal education and self-esteem.* A Spearman rho was used to test Hypothesis 3d.

Hypothesis 3e: *There is no correlation between faith maturity (NOW Faith Maturity Scale) and self-esteem.* A Pearson r was used to test Hypothesis 3e.

Hypothesis 3f: *There is no correlation between general social support by the local church and self-esteem.* A Pearson r was used to test Hypothesis 3f.

Hypothesis 3g: *There is no correlation between spiritual support by the local church and self-esteem.* A Pearson r was used to test Hypothesis 3g.

Hypothesis 3h: *There is no correlation between the number of people one has available to call on in an emergency and self-esteem.* A Pearson r was used to test Hypothesis 3h.

Hypothesis 3i: *There is no correlation between the confidence that these people would be willing to help and self-esteem.* A Pearson r was used to test Hypothesis 3i.

Hypothesis 4 and Its Subhypotheses

Hypothesis 4 states: *There are no relationships between variables that describe the perception of the divorce and self-esteem.*

Hypothesis 4a: *There is no correlation between the degree of meaning found in the divorce and self-esteem.* A Pearson r was used to test Hypothesis 4a.

Hypothesis 4b: *There is no correlation between acceptance of responsibility for the divorce and self-esteem.* A Spearman rho was used to test Hypothesis 4b.

Hypothesis 4c: *There is no correlation between one's personal views on divorce permissiveness—conservative, moderate, or liberal—and self-esteem.* A Spearman rho was used to test Hypothesis 4c.

Hypothesis 4d: *There is no correlation between one's personal views on remarriage permissiveness—conservative, moderate, or liberal—and self-esteem.* A Spearman rho was used to test Hypothesis 4d.

Hypothesis 4e: *There is no difference in self-esteem between subjects who agreed with the standards-related position of their local church on the divorce permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* A t -test for two independent samples was used to test Hypothesis 4e.

Hypothesis 4f: *There is no difference in self-esteem between subjects who agreed with the standards-related position of their local church on remarriage permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* A t -test for two independent samples was used to test Hypothesis 4f.

Hypothesis 4g: *There is no correlation between law orientation and self-esteem.* A Pearson r was used to test Hypothesis 4g.

Hypothesis 4h: *For Seventh-day Adventists there is no correlation between the belief in the verbal inspiration of the writings of Ellen White and self-esteem.* A Pearson r was used to test Hypothesis 4h.

Hypothesis 5 and Its Subhypotheses

Hypothesis 5 states: *There are no relationships between coping strategies and self-esteem.*

Hypothesis 5a: *There is no correlation between confrontive coping and self-esteem.* Due to a low Cronbach α for the confrontive coping scale, this hypothesis was not tested.

Hypothesis 5b: *There is no correlation between seeking social support and self-esteem.* A Pearson r was used to test Hypothesis 5b.

Hypothesis 5c: *There is no correlation between planful problem-solving and self-esteem.* A Pearson r was used to test Hypothesis 5c.

Hypothesis 5d: *There is no correlation between positive reappraisal and self-esteem.* A Pearson r was used to test Hypothesis 5d.

Hypothesis 5e: *There is no correlation between distancing and self-esteem.* A Pearson r was used to test Hypothesis 5e.

Hypothesis 5f: *There is no correlation between self-controlling and self-esteem.* Due to a low Cronbach α for the self-control scale, this hypothesis was not tested.

Hypothesis 5g: *There is no correlation between accepting responsibility and self-esteem.* Due to a low Cronbach α for the accepting responsibility scale, this hypothesis was not tested.

Hypothesis 5h: *There is no correlation between escape-avoidance and self-esteem.* A Pearson r was used to test Hypothesis 5h.

Hypothesis 6 and Its Subhypotheses

Hypothesis 6 states: *There are no relationships between event-qualifiers and symptoms of depression.*

Hypothesis 6a: *There is no difference in symptoms of depression between females and males.* A t -test for two independent samples was used to test Hypothesis 6a.

Hypothesis 6b: *There is no correlation between age and symptoms of depression.* A Pearson r was used to test Hypothesis 6b.

Hypothesis 6c: *There are no differences in symptoms of depression between divorced Lutherans, Nazarenes, and Adventists.* ANOVA was used to test Hypothesis 6c.

Hypothesis 6d: *There is no correlation between length of marriage and symptoms of depression.* A Pearson r was used to test Hypothesis 6d.

Hypothesis 6e: *There is no correlation between length of separation and symptoms of depression.* (Since length of separation could not be accurately determined for a large number of subjects, length of time since the divorce decree was used instead.) A Pearson r was used to test Hypothesis 6e.

Hypothesis 6f: *There are no differences in symptoms of depression between subjects who first suggested the divorce (individually or together with their former spouse) and subjects who did not first suggest the divorce (but the former spouse did).* A t -test for two independent samples was used to test Hypothesis 6f.

Hypothesis 6g: *There are no differences in symptoms of depression between subjects who later continued to insist more on the divorce (individually or together with their former spouse) and subjects who did not continue to insist more on a divorce (but the former spouse did).* A t -test for two independent samples was used to test Hypothesis 6g.

Hypothesis 7 and Its Subhypotheses

Hypothesis 7 states: *There are no relationships between variables that describe losses and symptoms of depression.*

Hypothesis 7a: *There are no differences in symptoms of depression between subjects who experienced a loss of faith during the time between responding to this survey*

and the time before their (most recent) divorce, and subjects who did not experience a loss of faith during that time. A t -test for two independent samples was used to test Hypothesis 7a.

Hypothesis 7b: There are no differences in symptoms of depression between subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of participation during that time. A t -test for two independent samples was used to test Hypothesis 7b.

Hypothesis 7c: There is no correlation between stigmatization by the local church (loss of social acceptance) and symptoms of depression. A Pearson r was used to test Hypothesis 7c.

Hypothesis 7d: There are no differences in symptoms of depression between subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent). A t -test for two independent samples was used to test Hypothesis 7d.

Hypothesis 7e: There are no differences in symptoms of depression between subjects who lost congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent). A t -test for two independent samples was used to test Hypothesis 7e.

Hypothesis 7f: There is no difference in symptoms of depression between subjects who lost a happy marriage through divorce (who were happily married) and subjects who did not lose a happy marriage through divorce (who were unhappily married). A t -test for two independent samples was used to test Hypothesis 7f.

Hypothesis 8 and Its Subhypotheses

Hypothesis 8 states: *There are no relationships between coping resources and symptoms of depression.*

Hypothesis 8a: *There is no correlation between health status and symptoms of depression.* A Pearson r was used to test Hypothesis 8a.

Hypothesis 8b: *There is no correlation between income and symptoms of depression.* A Pearson r was used to test Hypothesis 8b.

Hypothesis 8c: *There is no correlation between feeling secure about maintaining one's income in the future and symptoms of depression.* A Pearson r was used to test Hypothesis 8c.

Hypothesis 8d: *There is no correlation between the level of formal education and symptoms of depression.* A Spearman rho was used to test Hypothesis 8d.

Hypothesis 8e: *There is no correlation between faith maturity (NOW Faith Maturity Scale) and symptoms of depression.* A Pearson r was used to test Hypothesis 8e.

Hypothesis 8f: *There is no correlation between general social support by the local church and symptoms of depression.* A Pearson r was used to test Hypothesis 8f.

Hypothesis 8g: *There is no correlation between spiritual support by the local church and symptoms of depression.* A Pearson r was used to test Hypothesis 8g.

Hypothesis 8h: *There is no correlation between the number of people one has available to call on in an emergency and symptoms of depression.* A Pearson r was used to test Hypothesis 8h.

Hypothesis 8i: *There is no correlation between the confidence that these people would be willing to help and symptoms of depression.* A Pearson r was used to test Hypothesis 8i.

Hypothesis 9 and Its Subhypotheses

Hypothesis 9 states: *There are no relationships between variables that describe the perception of the divorce and symptoms of depression.*

Hypothesis 9a: *There is no correlation between the degree of meaning found in the divorce and symptoms of depression.* A Pearson r was used to test Hypothesis 9a.

Hypothesis 9b: *There is no correlation between acceptance of responsibility for the divorce and symptoms of depression.* A Spearman rho was used to test Hypothesis 9b.

Hypothesis 9c: *There is no correlation between one's personal views on divorce permissiveness—conservative, moderate, or liberal—and symptoms of depression.* A Spearman rho was used to test Hypothesis 9c.

Hypothesis 9d: *There is no correlation between one's personal views on remarriage permissiveness—conservative, moderate, or liberal—and symptoms of depression.* A Spearman rho was used to test Hypothesis 9d.

Hypothesis 9e: *There is no difference in symptoms of depression between subjects who agreed with the standards-related position of their local church divorce permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* A t -test for two independent samples was used to test Hypothesis 9e.

Hypothesis 9f: *There is no difference in symptoms of depression between subjects who agreed with the standards-related position of their local church on remarriage permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* A t -test for two independent samples was used to test Hypothesis 9f.

Hypothesis 9g: *There is no correlation between law orientation and symptoms of depression.* A Pearson r was used to test Hypothesis 9g.

Hypothesis 9h: *For Seventh-day Adventists there is no correlation between the belief in the verbal inspiration of the writings of Ellen White and symptoms of depression.* A Pearson r was used to test Hypothesis 9h.

Hypothesis 10 and Its Subhypotheses

Hypothesis 10 stated: *There are no relationships between coping strategies and symptoms of depression.*

Hypothesis 10a: *There is no correlation between confrontive coping and symptoms of depression.* Due to a low Cronbach α for the confrontive coping scale, this hypothesis was not tested.

Hypothesis 10b: *There is no correlation between seeking social support and symptoms of depression.* A Pearson r was used to test Hypothesis 10b.

Hypothesis 10c: *There is no correlation between planful problem-solving and symptoms of depression.* A Pearson r was used to test Hypothesis 10c.

Hypothesis 10d: *There is no correlation between positive reappraisal and symptoms of depression.* A Pearson r was used to test Hypothesis 10d.

Hypothesis 10e: *There is no correlation between distancing and symptoms of depression.* A Pearson r was used to test Hypothesis 10e.

Hypothesis 10f: *There is no correlation between self-controlling and symptoms of depression.* Due to a low Cronbach α for the self-control scale, this hypothesis was not tested.

Hypothesis 10g: *There is no correlation between accepting responsibility and symptoms of depression.* Due to a low Cronbach α for the accepting responsibility scale, this hypothesis was not tested.

Hypothesis 10h: *There is no correlation between escape-avoidance and symptoms of depression.* A Pearson r was used to test Hypothesis 10h.

Hypothesis 11 and Its Subhypotheses

Hypothesis 11 stated: *There are no relationships between event-qualifiers and attachment.*

Hypothesis 11a: *There is no difference in attachment between females and males.* A t -test for two independent samples was used to test Hypothesis 11a.

Hypothesis 11b: *There is no correlation between age and attachment.* A Pearson r was used to test Hypothesis 11b.

Hypothesis 11c: *There are no differences in attachment between divorced Lutherans, Nazarenes, and Adventists.* ANOVA was used to test Hypothesis 11c.

Hypothesis 11d: *There is no correlation between length of marriage and attachment.* A Pearson r was used to test Hypothesis 11d.

Hypothesis 11e: *There is no correlation between length of separation and attachment.* (Since length of separation could not be accurately determined for a large number of subjects, length of time since the divorce decree was used instead.) A Pearson r was used to test Hypothesis 11e.

Hypothesis 11f: *There are no differences in attachment between subjects who first suggested the divorce (individually or together with their former spouse) and subjects who did not first suggest the divorce (but the former spouse did).* A t -test for two independent samples was used to test Hypothesis 11f.

Hypothesis 11g: *There are no differences in attachment between subjects who later continued to insist more on the divorce (individually or together with their former*

spouse) and subjects who did not continue to insist more on a divorce (but the former spouse did). A t -test for two independent samples was used to test Hypothesis 11g.

Hypothesis 12 and Its Subhypotheses

Hypothesis 12 states: *There are no relationships between variables that describe losses and attachment.*

Hypothesis 12a: *There are no differences in attachment between subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of faith during that time.* A t -test for two independent samples was used to test Hypothesis 12a.

Hypothesis 12b: *There are no differences in attachment between subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of participation during that time.* A t -test for two independent samples was used to test Hypothesis 12b.

Hypothesis 12c: *There is no correlation between stigmatization by the local church (loss of social acceptance) and attachment.* A Pearson r was used to test Hypothesis 12c.

Hypothesis 12d: *There are no differences in attachment between subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* A t -test for two independent samples was used to test Hypothesis 12d.

Hypothesis 12e: *There are no differences in attachment between subjects who lost congruence with their local church's position regarding grounds for remarriage since*

their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent). A t -test for two independent samples was used to test Hypothesis 12e.

Hypothesis 12f: *There is no difference in attachment between subjects who lost a happy marriage through divorce (who were happily married) and subjects who did not lose a happy marriage through divorce (who were unhappily married).* A t -test for two independent samples was used to test Hypothesis 12f.

Hypothesis 13 and Its Subhypotheses

Hypothesis 13 stated: *There are no relationships between coping resources and attachment.*

Hypothesis 13a: *There is no correlation between health status and attachment.*

A Pearson r was used to test Hypothesis 13a.

Hypothesis 13b: *There is no correlation between income and attachment.* A

Pearson r was used to test Hypothesis 13b.

Hypothesis 13c: *There is no correlation between feeling secure about*

maintaining one's income in the future and attachment. A Pearson r was used to test

Hypothesis 13c.

Hypothesis 13d: *There is no correlation between the level of formal education*

and attachment. A Spearman rho was used to test Hypothesis 13d.

Hypothesis 13e: *There is no correlation between faith maturity (NOW Faith*

Maturity Scale) and attachment. A Pearson r was used to test Hypothesis 13e.

Hypothesis 13f: *There is no correlation between general social support by the*

local church and attachment. A Pearson r was used to test Hypothesis 13f.

Hypothesis 13g: *There is no correlation between spiritual support by the local church and attachment.* A Pearson r was used to test Hypothesis 13g.

Hypothesis 13h: *There is no correlation between the number of people one has available to call on in an emergency and attachment.* A Pearson r was used to test Hypothesis 13h.

Hypothesis 13i: *There is no correlation between the confidence that these people would be willing to help and attachment.* A Pearson r was used to test Hypothesis 13i.

Hypothesis 14 and Its Subhypotheses

Hypothesis 14 states: *There are no relationships between variables that describe the perception of the divorce and attachment.*

Hypothesis 14a: *There is no correlation between the degree of meaning found in the divorce and attachment.* A Pearson r was used to test Hypothesis 14a.

Hypothesis 14b: *There is no correlation between acceptance of responsibility for the divorce and attachment.* A Spearman rho was used to test Hypothesis 14b.

Hypothesis 14c: *There is no correlation between one's personal views on divorce permissiveness--conservative, moderate, or liberal--and attachment.* A Spearman rho was used to test Hypothesis 14c.

Hypothesis 14d: *There is no correlation between one's personal views on remarriage permissiveness--conservative, moderate, or liberal--and attachment.* A Spearman rho was used to test Hypothesis 14d.

Hypothesis 14e: *There is no difference in attachment between subjects who agreed with the standards-related position of their local church on the acceptability of*

divorce—conservative, moderate, or liberal—and subjects who disagreed. A t -test for two independent samples was used to test Hypothesis 14e.

Hypothesis 14f: *There is no difference in attachment between subjects who agreed with the standards-related position of their local church on the acceptability of remarriage—conservative, moderate, or liberal—and subjects who disagreed.* A t -test for two independent samples was used to test Hypothesis 14f.

Hypothesis 14g: *There is no correlation between law orientation and attachment.* A Pearson r was used to test Hypothesis 14g.

Hypothesis 14h: *For Seventh-day Adventists there is no correlation between the belief in the verbal inspiration of the writings of Ellen White and attachment.* A Pearson r was used to test Hypothesis 14h.

Hypothesis 15 and Its Subhypotheses

Hypothesis 15 states: *There are no relationships between coping strategies and attachment.*

Hypothesis 15a: *There is no correlation between confrontive coping and attachment.* Due to a low Cronbach α for the confrontive coping scale, this hypothesis was not tested.

Hypothesis 15b: *There is no correlation between seeking social support and attachment.* A Pearson r was used to test Hypothesis 15b.

Hypothesis 15c: *There is no correlation between playful problem-solving and attachment.* A Pearson r was used to test Hypothesis 15c.

Hypothesis 15d: *There is no correlation between positive reappraisal and attachment.* A Pearson r was used to test Hypothesis 15d.

Hypothesis 15e: *There is no correlation between distancing and attachment.* A Pearson r was used to test Hypothesis 15e.

Hypothesis 15f: *There is no correlation between self-controlling and attachment.* Due to a low Cronbach α for the self-control scale, this hypothesis was not tested.

Hypothesis 15g: *There is no correlation between accepting responsibility and attachment.* Due to a low Cronbach α for the accepting responsibility scale, this hypothesis was not tested.

Hypothesis 15h: *There is no correlation between escape-avoidance and attachment.* A Pearson r was used to test Hypothesis 15h.

Hypothesis 16 and Its Subhypotheses

Hypothesis 16 states: *There are no relationships between event-qualifiers and anger at loss.*

Hypothesis 16a: *There is no difference in anger at loss between females and males.* A t -test for two independent samples was used to test Hypothesis 16a.

Hypothesis 16b: *There is no correlation between age and anger at loss.* A Pearson r was used to test Hypothesis 16b.

Hypothesis 16c: *There are no differences in anger at loss between divorced Lutherans, Nazarenes, and Adventists.* ANOVA was used to test Hypothesis 16c.

Hypothesis 16d: *There is no correlation between length of marriage and anger at loss.* A Pearson r was used to test Hypothesis 16d.

Hypothesis 16e: *There is no correlation between length of separation and anger at loss.* (Since length of separation could not be accurately determined for a large number of

subjects. length of time since the divorce decree was used instead.) A Pearson r was used to test Hypothesis 16e.

Hypothesis 16f: *There are no differences in anger at loss between subjects who first suggested the divorce (individually or together with their former spouse) and subjects who did not first suggest the divorce (but the former spouse did).* A t -test for two independent samples was used to test Hypothesis 16f.

Hypothesis 16g: *There are no differences in anger at loss between subjects who later continued to insist more on the divorce (individually or together with their former spouse) and subjects who did not continue to insist more on a divorce (but the former spouse did).* A t -test for two independent samples was used to test Hypothesis 16g.

Hypothesis 17 and Its Subhypotheses

Hypothesis 17 states: *There are no relationships between variables that describe losses and anger at loss.*

Hypothesis 17a: *There are no differences in anger at loss between subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of faith during that time.* A t -test for two independent samples was used to test Hypothesis 17a.

Hypothesis 17b: *There are no differences in anger at loss between subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of participation during that time.* A t -test for two independent samples was used to test Hypothesis 17b.

Hypothesis 17c: *There is no correlation between stigmatization by the local church (loss of social acceptance) and anger at loss.* A Pearson r was used to test Hypothesis 17c.

Hypothesis 17d: *There are no differences in anger at loss between subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* A t -test for two independent samples was used to test Hypothesis 17d.

Hypothesis 17e: *There are no differences in anger at loss between subjects who lost congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* A t -test for two independent samples was used to test Hypothesis 17e.

Hypothesis 17f: *There is no difference in anger at loss between subjects who lost a happy marriage through divorce (who were happily married) and subjects who did not lose a happy marriage through divorce (who were unhappily married).* A t -test for two independent samples was used to test Hypothesis 17f.

Hypothesis 18 and Its Subhypotheses

Hypothesis 18 stated: *There are no relationships between coping resources and anger at loss.*

Hypothesis 18a: *There is no correlation between health status and anger at loss.* A Pearson r was used to test Hypothesis 18a.

Hypothesis 18b: *There is no correlation between income and anger at loss.* A Pearson r was used to test Hypothesis 18b.

Hypothesis 18c: *There is no correlation between feeling secure about maintaining one's income in the future and anger at loss.* A Pearson r was used to test Hypothesis 18c.

Hypothesis 18d: *There is no correlation between the level of formal education and anger at loss.* A Spearman rho was used to test Hypothesis 18d.

Hypothesis 18e: *There is no correlation between faith maturity (NOW Faith Maturity Scale) and anger at loss.* A Pearson r was used to test Hypothesis 18e.

Hypothesis 18f: *There is no correlation between general social support by the local church and anger at loss.* A Pearson r was used to test Hypothesis 18f.

Hypothesis 18g: *There is no correlation between spiritual support by the local church and anger at loss.* A Pearson r was used to test Hypothesis 18g.

Hypothesis 18h: *There is no correlation between the number of people one has available to call on in an emergency and anger at loss.* A Pearson r was used to test Hypothesis 18h.

Hypothesis 18i: *There is no correlation between the confidence that these people would be willing to help and anger at loss.* A Pearson r was used to test Hypothesis 18i.

Hypothesis 19 and Its Subhypotheses

Hypothesis 19 states: *There are no relationships between variables that describe the perception of the divorce and anger at loss.*

Hypothesis 19a: *There is no correlation between the degree of meaning found in the divorce and anger at loss.* A Pearson r was used to test Hypothesis 19a.

Hypothesis 19b: *There is no correlation between acceptance of responsibility for the divorce and anger at loss.* A Spearman rho was used to test Hypothesis 19b.

Hypothesis 19c: *There is no correlation between one's personal views on divorce permissiveness—conservative, moderate, or liberal—and anger at loss.* A Spearman rho was used to test Hypothesis 19c.

Hypothesis 19d: *There is no correlation between one's personal views on remarriage permissiveness—conservative, moderate, or liberal—and anger at loss.* A Spearman rho was used to test Hypothesis 19d.

Hypothesis 19e: *There is no difference in anger at loss between subjects who agreed with the standards-related position of their local church on divorce permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* A t -test for two independent samples was used to test Hypothesis 19e.

Hypothesis 19f: *There is no difference in anger at loss between subjects who agreed with the standards-related position of their local church on the remarriage permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* A t -test for two independent samples was used to test Hypothesis 19f.

Hypothesis 19g: *There is no correlation between law orientation and anger at loss.* A Pearson r was used to test Hypothesis 19g.

Hypothesis 19h: *For Seventh-day Adventists there is no correlation between the belief in the verbal inspiration of the writings of Ellen White and anger at loss.* A Pearson r was used to test Hypothesis 19h.

Hypothesis 20 and Its Subhypotheses

Hypothesis 20 states: *There are no relationships between coping strategies and anger at loss.*

Hypothesis 20a: *There is no correlation between confrontive coping and anger at loss.* Due to a low Cronbach α for the confrontive coping scale, this hypothesis was not tested.

Hypothesis 20b: *There is no correlation between seeking social support and anger at loss.* A Pearson r was used to test Hypothesis 20b.

Hypothesis 20c: *There is no correlation between planful problem-solving and anger at loss.* A Pearson r was used to test Hypothesis 20c.

Hypothesis 20d: *There is no correlation between positive reappraisal and anger at loss.* A Pearson r was used to test Hypothesis 20d.

Hypothesis 20e: *There is no correlation between distancing and anger at loss.* A Pearson r was used to test Hypothesis 20e.

Hypothesis 20f: *There is no correlation between self-controlling and anger at loss.* Due to a low Cronbach α for the self-control scale, this hypothesis was not tested.

Hypothesis 20g: *There is no correlation between accepting responsibility and anger at loss.* Due to a low Cronbach α for the accepting responsibility scale, this hypothesis was not tested.

Hypothesis 20h: *There is no correlation between escape-avoidance and anger at loss.* A Pearson r was used to test Hypothesis 20h.

Hypothesis 21

Hypothesis 21 states: *There will be no difference in the extent to which one considered dropping out of his or her denomination during the previous 6 months between subjects who received a high amount of social and spiritual support from their local churches and who felt socially accepted by their local churches (absence of stigmatization) and subjects*

who experienced a low amount of social and spiritual support from their local churches and who did not feel socially accepted by their local churches (presence of stigmatization).

In order to test this hypothesis two groups of subjects were selected. Group 1 consisted of subjects who scored between 8 and 16 on the Stigma Scale and between 11 and 22 on the combined Spiritual and General Social Support Scale. This group was called the low stigma/high support group.

Group 2 consisted of subjects who scored between 25 and 38 on the Stigma Scale and between 34 and 55 on the combined Spiritual and General Social Support Scale. This group was called the high stigma/low support group. A t-test for two independent samples was used to test Hypothesis 21.

Additional Statistical Analyses

A combination of hierarchical and stepwise multiple regression procedures was used to develop an integrated view on the relationships between the independent variables and the four measures of adjustment that were employed as dependent variables. The independent variables were regressed on the dependent variables according to the model of coping with family stress.

Summary of Chapter 3

This chapter presented the outline for the collection and analysis of data on divorced Protestant Christians who were members of The Lutheran Church--Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church. The research instruments were explained. The 21 hypotheses were stated in their null form and methods for the statistical analysis were presented.

CHAPTER IV

GENERAL FINDINGS

Introduction

The main focus of this study was to investigate the adjustment situation of divorced Protestant Christians and the factors that are related to their situation. Quantitative and qualitative data was collected. In chapter 4 the general findings of this study are presented.

Quantitative Data

Most of the quantitative data were based on the model of coping with family stress. General findings are presented pertaining to the variables in the main parts of the model: divorce events, coping resources, perception of the divorce, coping strategies, and adjustment. The first four parts consist of independent variables. The last part is comprised of the four dependent variables. The divorce events part of the model consists of two sections: event-qualifiers and losses.

Also a few additional demographic variables are presented. One of these variables, the extent to which the respondent considered dropping out during the previous 6 months, is considered in Hypothesis 21. The question as to whether the respondent still attends the same church he or she attended when the decision to divorce was made was used as a criterion for selecting subjects for the testing of hypotheses 2d, 2e, 7d, 7e, 12d, 12e,

17d and 17e. Some other demographic variables are presented because they reflect significant characteristics of this sample.

Event-Qualifiers, Other Descriptive Variables, and Losses

Event-qualifiers are variables that may influence how divorce events are experienced. The following event-qualifiers were used in this study: gender, age, religious affiliation, length of marriage, time since the final divorce decree, who first suggested the divorce, and who continued to insist more on a divorce later on.

A few additional descriptive variables are also presented in this section. These variables are: ethnic origin, geographic region, religious status of spouse at the time the decision to divorce was made, number of divorces, congregation size, the question as to whether the respondent still attends the same church he or she attended when the decision to divorce was made, whether the respondent has children, whether children are presently living with them, and the extent to which the respondent considered dropping out.

I assumed that the event of divorce can be understood as a pileup of losses. The following losses were considered in this study: loss of faith, loss of involvement in church activities, stigmatization (loss of social acceptance by one's local church), loss of congruence with one's reference group regarding one's views on divorce and remarriage, and loss of a happy marriage.

Event-Qualifiers

The sample was composed of 266 females (74%) and 94 males (26%). All 360 subjects were currently divorced. The majority of respondents were between 36 and 55 years old (66.4%). The mean age was 47.7 years. Information about the age of the subjects of this sample is presented in Table 18.

Table 18

Age of Respondents

Age group	Frequency	Percentage
24-30	13	3.6
31-35	31	8.6
36-40	45	12.5
41-45	82	22.8
46-50	63	17.5
51-55	49	13.6
56-60	32	8.9
61+	43	11.9

Note. Frequency missing = 2 (0.6%).

Regarding religious affiliation at the time the decision to divorce was made, 164 subjects were members of The Lutheran Church--Missouri Synod, 61 were members of the Church of the Nazarene, and 135 were members of the Seventh-day Adventist Church. The majority of this sample (57.5%) had been married for more than 10 years. The mean length of marriage was 13.7 years. Information about the length of marriage is presented in Table 19.

Regarding the time since the final divorce decree, for the majority of subjects (60.3 %) less than 6 years had elapsed since the divorce was final. The mean length of time since the final divorce decree was issued was 7 years. Information about the length of time since the final divorce decree of the subjects of this sample is presented in Table 20.

When asked about who first suggested the divorce, 154 (42.8%) stated that they had first suggested the divorce, 33 (9.2%) stated that both the spouse and the respondent had

Table 19

Length of Marriage

Length of marriage	Frequency	Percentage
0-5 years	81	22.5
6-10 years	69	19.2
11-15 years	77	21.4
16-20 years	55	15.3
21-25 years	41	11.4
26-43 years	34	9.4

Note. Frequency missing = 3 (0.8%).

Table 20

Length of Time Since the Final Divorce Decree

Length of time	Frequency	Percentage
0-1 years	63	17.5
2-3 years	96	26.7
4-5 years	58	16.1
6-10 years	63	17.5
11-15 years	35	9.7
16-20 years	24	6.7
21-53 years	20	5.6

Note. Frequency missing = 1 (0.3%).

first suggested the divorce, and 169 (46.9%) expressed that their former spouse had first suggested the divorce. Four subjects did not answer this particular question.

Regarding the question as to who continued to insist more on a divorce later on, 166 (46.1%) respondents stated that they continued to insist more later on, 43 respondents (11.9%) stated they both continued to insist more later on, and 146 subjects (40.6%) expressed that their former spouse continued to insist more later on. Five subjects did not answer this question.

Other Descriptive Variables

In this sample were one American Indian, four Asians or Pacific Islanders, 10 Blacks or African Americans, eight Hispanics, 333 Whites, and two subjects who described themselves by referring to the "Other" category. Two respondents did not indicate their ethnic origin.

The four main regions of the United States as determined by the U.S. Department of Commerce, Bureau of Census, were used as the basis for exploring the geographic location of the congregations in which the subjects of this study were members. Forty-six percent of the respondents were members in churches in the North Central region, 32% in the West region, 18% of subjects in the South region, and 4% in the Northeast region. Since most people live where they attend church, these data also inform where the subjects of this study—perhaps with a few exceptions—were also residents. Table 21 presents information about the geographical regions listed for each denominational subsample.

Regarding the religious status of the former spouse at the time the decision to divorce was made, 245 respondents (68%) had been married to a spouse who was a member of the same denomination (The Lutheran Church—Missouri Synod, Church of the Nazarene,

Table 21

Geographical Regions

Region	Lutheran		Nazarene		Adventist	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Northeast	3	1.8	5	8.2	6	4.4
South	28	17.1	19	31.1	18	13.3
North Central	99	60.4	26	42.6	41	30.4
West	34	20.7	11	18.0	70	51.9

Seventh-day Adventist Church), 31 subjects (9%) had been married to a spouse who was a member of a different denomination (none of the three target denominations was mentioned here), and 83 subjects (23%) had been married to a spouse who was not a member of any denomination. One Adventist did not answer this particular question.

Sixty-eight percent of the Lutheran respondents had been married to a spouse who also was a member of The Lutheran Church--Missouri Synod. Lutheran respondents had been married to spouses from the following denominations: The Lutheran Church--Missouri Synod (112), Catholic (2), Baptist (5), Methodist (3), and Episcopal (1). Thirty-eight Lutheran respondents (23.2%) had been married to a spouse who was not a member of any denomination.

Only 56% of the Nazarene subjects had been married to a Nazarene spouse. Nazarene respondents had been married to spouses from the following denominations: Church of the Nazarene (34), Catholic (1), Methodist (1), Presbyterian (1), Church of Christ

(1), and Friends (1). Twenty-one Nazarene respondents (34.4%) had been married to a spouse who was not a member of any denomination.

Seventy-three percent of Adventists had been married to a Adventist spouse. Adventists had been married to spouses from the following denominations: Seventh-day Adventist (99), Assembly of God (1), Catholic (3), Baptist (3), Non-denominational or Independent (1), Latter-day Saints (1), and Greek Orthodox (1). Only 24 Adventists (18%) had been married to a spouse who was not a member of any denomination.

The majority of subjects (72%) in this study had been divorced once. Twenty-seven percent had been divorced twice or more. The number of times the subjects of this study had experienced divorce is presented in Table 22.

Table 22

Number of Divorces

Number of divorces	Frequency	Percentage
1	260	72.2
2	79	21.9
3	13	3.6
4	4	1.1
5	2	0.6

Note. Frequency missing = 2 (0.6%).

The subjects of this study, who represented 165 local churches (56 Lutheran congregations, 42 Nazarene congregations, and 67 Adventist congregations), were almost equally distributed over the three congregation size categories (first level 25-199 members, second level 200-499 members, third level 500+ members) when the sample of 360 divorced

men and women was considered. Thirty-three percent of subjects were in the first category, 31.1% in the second, and 35.6% in the third category. However, the distribution was different for each separate denominational subsample.

For the Lutheran and Nazarene subsamples the percentage of divorced subjects in each level matched closely the estimated percentages of divorced members. When the total Adventist membership was considered (all ethnic data sets merged) and 7% divorced members was assumed, the following numbers of estimated divorced members were obtained: 17,460 (34.4% of divorced) in the first congregation size category, 15,440 (30.5% of divorced) in the second category, and 17,806 (35.1%) in the third category.

Regarding the obtained Adventist sample, divorced members in the first level were over-represented whereas divorced members in the third level were under-represented. A comparison between the estimated number of divorced members and the obtained number of responses for each membership size category and denominational subsample is presented in Table 23.

Table 23

Percentages of Estimated and Obtained Divorced Men and Women in Each Congregation Size Category

Size	Lutheran Percentage of divorced		Nazarene Percentage of divorced		Adventist Percentage of divorced	
	Estimated	Obtained	Estimated	Obtained	Estimated	Obtained
25-199	9.3	12.8	52.8	54.1	34.4	48.9
200-499	29.4	32.3	32.2	36.1	30.5	27.4
500+	61.3	54.9	15.0	9.8	35.1	23.7

The majority of subjects (69%) still attended the same church they attended when the decision to divorce was made. Only 31% did not attend there anymore. Three subjects did not answer this particular question.

Regarding current church attendance, the majority of subjects (69%) attended church about once a week or more at the time they responded to the survey. Fourteen percent of the subjects attended church two or three times a month. 4% about once a month, and 8% less than once a month. Only 4% of the respondents never attended church at the time they responded to the survey. Three subjects did not answer this particular question.

The majority of respondents (90%) had at least one child. Forty-nine percent of the subjects in this sample had a least one child presently living with them. Ten subjects who had at least one child presently living with them were between 60 and 73 years old.

Sixty-eight percent of the subjects expressed that they had not considered dropping out of their denomination during the previous 6 months. The frequencies and percentages of the responses to the question regarding the extent of considering dropping out are presented in Table 24.

Table 24

The Extent to Which the Respondents Considered Dropping out During the Last 6 Months

Categories	Frequency	Percentage
I have already dropped out	9	2.5
I almost dropped out--seriously considered it	28	7.8
I considered it--more or less seriously	28	7.8
I considered it--but not seriously	51	14.2
I have not considered it	244	67.8

Losses

Loss of faith was computed by first subtracting total scores of the BEFORE Faith Maturity Scale from the scores of the NOW Faith Maturity Scale, and then converting all resulting minus scores into one loss-of-faith category, and all zero scores and positive scores into one no-loss of faith category. The simple statistics for the NOW Faith Maturity Scale are presented in Table 25, and the simple statistics for the BEFORE Faith Maturity Scale can be found in Table 26.

The mean score for the NOW Faith Maturity Scale ($N=348$) was 4.02. The possible range was 16 to 80, whereas the actual range was 22 to 80. The mean score for the BEFORE Faith Maturity Scale ($N=339$) was 3.61. The possible and actual range was 16 to 80.

Comparison data for the Faith Maturity Scale were obtained. The first comparison sample consisted of Adventist parents from the Valuegenesis Study. The data were released by Thayer (personal communication, February 1997). The second group was presented in Benson et al. (1993) and consisted of a sample of 3,040 adults from five Protestant mainline denominations.

Both comparison samples used a 7-point Likert scale. This study used a five-point Likert scale (the response options "rarely true" and "almost always true" were eliminated). In order to compare the three samples, the item means for the two comparison groups using the 7-point Likert scale were adjusted using the following formula: minus 1, times 6/4, plus 1. The mean scores for the three samples are presented in Table 27.

The divorce study sample scored higher than the mainline denominations sample on all 16 items. When compared with the Adventist parents, the divorce study sample had higher scores (more than a .1 difference) on item 6 (I seek out opportunities to help me grow spiritually), item 7 (I take time for periods of prayer and meditation), item 8 (I feel God's

Table 25

Simple Statistics of the NOW Faith Maturity Scale

Item	<u>N</u>	<u>M</u>	<u>SD</u>
1. Think and act	355	4.25	0.83
2. Religious questions	357	3.60	1.03
3. Know right from wrong	355	4.58	0.68
4. Studying the Bible	358	3.46	1.15
5. God is active	358	4.55	0.75
6. Grow spiritually	357	3.77	1.06
7. Prayer or meditation	358	3.97	1.04
8. God's presence	358	3.91	1.00
9. Meaning and purpose	356	3.82	1.13
10. Political and social issues	358	3.71	1.09
11. Committed to Jesus Christ	357	4.37	0.88
12. Talk with other people	357	3.77	1.03
13. Show love	358	3.82	0.90
14. God is guiding	357	4.10	1.01
15. Worship and pray	357	4.11	1.02
16. God's creation	357	4.60	0.73

Note. Possible and actual range for each item is 1-5. Response set for NOW Faith Maturity items is: 1 = Never true; 2 = True once in a while; 3 = Sometimes true; 4 = Often true; 5 = Always true. The corresponding number of items on the survey is 27 to 41, and 43.

Table 26

Simple Statistics of the BEFORE Faith Maturity Scale

Item	<u>N</u>	<u>M</u>	<u>SD</u>
1. Think and act	351	3.74	1.10
2. Religious questions	352	3.25	1.17
3. Know right from wrong	350	4.34	0.89
4. Studying the Bible	353	3.10	1.25
5. God is active	354	4.08	1.07
6. Grow spiritually	354	3.27	1.13
7. Prayer or meditation	353	3.44	1.22
8. God's presence	355	3.35	1.13
9. Meaning and purpose	353	3.41	1.17
10. Political and social issues	355	3.34	1.21
11. Committed to Jesus Christ	355	3.90	1.15
12. Talk with other people	353	3.30	1.21
13. Show love	355	3.51	1.00
14. God is guiding	352	3.53	1.23
15. Worship and pray	353	3.66	1.20
16. God's creation	354	4.29	0.93

Note. Possible and actual range for each item is 1-5. Response set for BEFORE Faith Maturity items is: 1 = Never true; 2 = True once in a while; 3 = Sometimes true; 4 = Often true; 5 = Always true. The corresponding number of items on the survey is 27 to 41, and 43.

Table 27

A Comparison of the Item Means of the Faith Maturity Scale Between the Divorce Study Sample and Two Other Groups

Item	Divorce study NOW Faith		Adventist parents		Mainline Protestants	
	<u>N</u>	<u>M</u>	<u>N</u>	<u>M</u>	<u>N</u>	<u>M</u>
1. Think and act	355	4.25	1930	4.39	3040	4.07
2. Religious questions	357	3.60	1928	3.60	3040	2.90
3. Know right from wrong	355	4.58	1932	4.63	3040	4.32
4. Studying the Bible	358	3.46	1935	3.51	3040	2.83
5. God is active	358	4.55	1924	4.59	3040	4.23
6. Grow spiritually	357	3.77	1925	3.60	3040	3.09
7. Prayer or meditation	358	3.97	1925	3.71	3040	3.27
8. God's presence	358	3.91	1927	3.76	3040	3.44
9. Meaning and purpose	356	3.82	1933	4.06	3040	3.78
10. Political and social issues	358	3.71	1933	3.28	3040	3.14
11. Committed to Jesus	357	4.37	1931	4.42	3040	3.80
12. Talk with other people	357	3.77	1932	3.75	3040	3.19
13. Show love	358	3.82	1934	3.63	3040	3.32
14. God is guiding	357	4.10	1932	4.13	3040	3.67
15. Worship and pray	357	4.11	1928	4.17	3040	4.05
16. God's creation	357	4.60	1937	4.64	3040	4.51

presence in my relationships with other people), item 10 (I try to apply my faith to political and social issues), and item 13 (I go out of my way to show love to people I meet). The Adventist parents sample had higher scores (more than a .1 difference) on item 1 (My faith shapes how I think and act each and every day), and on item 9 (My life is filled with meaning and purpose).

Twenty-one percent of the subjects experienced a loss of faith during the time between responding to this survey and time before their (most recent) divorce. Seventy-three percent of the respondents did not experience a loss of faith (for 18% of subjects faith remained the same, 55% experienced an increase in faith). For 22 subjects no loss-of-faith category could be computed. Table 28 summarizes the actual extent of change in faith.

Table 28

Change in Faith

Categories of change	Range	Frequency	Percentage
Decrease of faith	-50 to -22	11	3.1
	-20 to -11	14	3.9
	-10 to -1	50	13.9
No change	0	65	18.1
Increase of faith	1 to 10	87	24.2
	11 to 20	49	13.6
	21 to 56	62	17.2

Note. Frequency missing = 22 (6%).

Regarding loss of participation in church activities (the computational procedure was the same as described for change in faith), 26% of the respondents experienced a loss of participation in church activities, whereas 73% of the subjects experienced no loss of

participation (43% expressed that their involvement remained the same, 30% experienced an increase in involvement). For six subjects no loss-of-participation category could be computed. Table 29 presents the actual extent of change in participation.

Table 29

Change in Participation

Categories of change	Change score	Frequency	Percentage
Decrease of participation	-4	9	2.5
	-3	12	3.3
	-2	32	8.9
	-1	40	11.1
No change	0	152	42.2
Increase of participation	1	50	13.9
	2	39	10.8
	3	12	3.3
	4	8	2.2

Note. Frequency missing = 6 (1.7%).

Loss of social acceptance by one's local church was measured by the Stigma Scale. I assumed that stigmatization, which was thought to occur as a response to divorce, represents a loss of social acceptance. This may not be true in every case, since some respondents may have already felt stigmatized before they divorced. Table 30 presents the simple statistics for the Stigma Scale as well as a summary of the response categories.

In the Stigma Scale two items were used with the original scoring (items 13 and 24 on the questionnaire) and six items were used with reversed scoring (items 4, 19, 21, 22, 23, and 26 on the questionnaire). A high score on the Stigma Scale indicated a high

presence of perceived stigma. The mean scale score on the 8-item Stigma Scale ($N=345$) was 19.5. The possible range for the Stigma Scale was 8 to 40. The actual range for the Stigma Scale was 8 to 38.

Table 30

Simple Statistics of the Stigma Scale

Item	<u>M</u>	<u>SD</u>	Percentage responding		
			Agree	Uncertain	Disagree
1. People gossip about divorced	3.26	1.21	24	33	42
2. Members invite me regularly	2.55	1.30	59	10	30
3. I feel like a leper in my church	3.78	1.29	20	12	67
4. People take advantage of you	4.23	0.90	4	16	80
5. Married people avoid contact	3.55	1.23	22	20	58
6. I feel like I intimidate others	3.46	1.22	25	21	54
7. Church offers fellowship	2.90	1.27	47	17	35
8. Divorced get stigmatized	3.64	1.21	20	20	60

Note. Possible and actual range for each item is 1-5. Response set for Stigma Scale items is: 1 = Strongly Agree; 2 = Agree; 3 = Uncertain; 4 = Disagree; 5 = Strongly Disagree. Items presented with original scoring. Scale items 1, 3-6, and 8 are used with reversed scoring in the Stigma Scale. The Agree column summarizes responses scoring Strongly Agree and Agree. The Disagree column summarizes responses scoring Disagree and Strongly Disagree. The number of respondents ranged from 357 to 360.

In order to compute the loss of congruence with one's reference group regarding one's views on divorce and remarriage, seven variables were used. Three of them--the divorce permissiveness scores for one's local church, for one's position now, and for one's position prior to divorce--were obtained from the Divorce Theology Checklist.

Since the loss of congruence with one's reference group could be determined only for those subjects who had remained members in their local church after the divorce, a

question was used that simply asked whether the subject still attended the same local church that she or he attended when the decision to divorce was made (item 54 on the questionnaire). The other three variables--the remarriage permissiveness scores for one's local church, for one's position now, and for one's position prior to divorce--were obtained from the Remarriage Theology Checklist.

Since the scores on both checklists offer important descriptive information, the results are presented not only for the limited sample of those who remained members in their local churches (and who had scores on all six checklist items) but also for the general sample of 360 divorced men and women. The scores on the Divorce Theology Checklist for the total sample are presented in Table 31.

The highest number of missing scores was for the position of the local church, which indicates uncertainty regarding the position of the local church on when divorce was acceptable. The scores for those subjects ($N=210$) who remained members in their local churches after the divorce and who responded to all three items on the Divorce Theology Checklist are presented in Table 32.

On the basis of the three Divorce Theology Checklist items four groups of subjects were identified: two groups for the time before the divorce (time 1) and two groups for the time "now" (time 2). The first group at time 1 (125 subjects) held views on divorce congruent with their local church. The second group at time 1 (85 subjects) held views incongruent with their local church, either more liberal or more conservative views.

The first group at time 2 (120 subjects) held views on divorce congruent with their local church. The second group at time 2 (90 subjects) held views incongruent with their local church, either more liberal or more conservative views.

Table 31

Divorce Theology Checklist Scores for the Total Sample

Categories	Church position		Respondent's position now		Respondent's position before the divorce	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Conser-vative	55	15.3	15	4.2	22	6.1
Moderate	161	44.7	131	36.4	146	40.6
Liberal	94	26.1	199	55.3	173	48.1
Missing Responses	50	13.9	15	4.2	19	5.3

Table 32

Divorce Theology Checklist Scores for the Subjects Who Remained Members in Their Local Churches After the Divorce and Who Responded to All Three Items

Categories	Church position		Respondent's position now		Respondent's position before the divorce	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Conser-vative	36	17.1	10	4.8	16	7.6
Moderate	114	54.3	80	38.1	89	42.4
Liberal	60	28.6	120	57.1	105	50.0

Note. N = 210.

The general patterns of holding congruent or incongruent views at time 1 (before the divorce) and time 2 ("now") were used to arrive at four different patterns. These patterns are:

1. Congruent with local church at time 1, still congruent with church at time 2
2. Congruent with local church at time 1, not congruent with church at time 2
3. Not congruent with local church at time 1, congruent with church at time 2
4. Not congruent with local church at time 1, still not congruent at time 2.

Pattern #2 represents those subjects who experienced a loss of congruence regarding their views on divorce. Nineteen respondents (9%) experienced a loss of congruence after the divorce (1 subject in a conservative church becoming moderate, and 18 subjects in moderate churches becoming liberal).

One hundred ninety-one subjects did not experience a loss of congruence regarding their views on divorce (patterns #1, #3, and #4). One hundred six subjects (50.5%) held congruent views before and after the divorce (pattern #1).

Fourteen subjects (6.7%) did not hold congruent views before the divorce, but they did so at the time of this survey (pattern #3). Seventy-one respondents (33.8%) did not hold congruent views either at time 1 or time 2 (pattern #4).

The scores on the Remarriage Theology Checklist for the total sample are presented in Table 33. The scores for those subjects ($N=196$) who remained members in their local churches after the divorce and who responded to all three items on the Remarriage Theology Checklist are presented in Table 34.

In order to determine the number of subjects who experienced a loss of congruence with their local congregation regarding their views on remarriage, the same method was used that was employed for describing the loss of congruence regarding divorce.

Table 33

Remarriage Theology Checklist Scores for the Total Sample

Categories	Church position		Respondent's position now		Respondent's position before the divorce	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Conser-vative	66	18.3	35	9.7	34	9.4
Moderate	116	32.2	99	27.5	109	30.3
Liberal	119	33.1	198	55.0	175	48.6
Missing Responses	59	16.4	28	7.8	42	11.7

Note. $N = 360$.

Table 34

Remarriage Theology Checklist Scores for the Subjects Who Remained Members in Their Local Churches After the Divorce and Who Responded to All Three Items

Categories	Church position		Respondent's position now		Respondent's position before the divorce	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Conser-vative	43	21.9	27	13.8	26	13.3
Moderate	72	36.7	54	27.6	58	29.6
Liberal	81	41.3	115	58.7	112	57.1

Note. $N = 196$.

One hundred ninety-six subjects, who responded to all three checklist items and who remained members in their local churches after the divorce, were used in this analysis. On the basis of the three Remarriage Theology Checklist items, four groups of subjects were identified: two groups for the time before the divorce (time 1) and two groups for the time "now" (time 2).

The first group at time 1 (140 subjects) held views on remarriage congruent with their local church. The second group at time 1 (56 subjects) held views incongruent with their local church, either more liberal or more conservative views.

The first group at time 2 (130 subjects) held views on remarriage congruent with their local church. The second group at time 2 (66 subjects) held views incongruent with their local church, either more liberal or more conservative views.

Again, four different patterns were identified. These patterns were identical to those presented for describing the ways of holding congruent or incongruent views on divorce before the divorce or "now," except that focus was on remarriage instead of divorce.

Twenty respondents (10.2%) experienced a loss of congruence (pattern #2) regarding their views on remarriage after the divorce (three subjects in conservative churches becoming moderate, four subjects in conservative churches becoming liberal, one subject in a moderate church becoming conservative, seven subjects in moderate churches becoming liberal, two subjects in liberal churches becoming conservative, and three subjects in liberal churches becoming moderate) .

One hundred seventy six subjects did not experience a loss of congruence regarding their views on remarriage (patterns #1, #3, and #4). One hundred twenty subjects (61.2%) held congruent views on remarriage before and after the divorce (pattern #1).

Ten subjects (5.1%) did not hold congruent views before the divorce, but they did so at the time of this survey (pattern #3). Forty-six respondents (23.5%) did not hold congruent views at either time 1 or time 2 (pattern #4).

Regarding the loss of a happy marriage, 31.7% of the respondents expressed that their marriage was happy (summarizing all four happy categories) whereas 63% of the subjects scored in the three unhappy categories. The scores of the item that assesses the degree of happiness of the former marriage are presented in Table 35.

Table 35

Degree of Happiness of Former Marriage

Degree of happiness	Frequency	Percentage
Extremely unhappy	66	18.3
Fairly unhappy	97	26.9
A little unhappy	64	17.8
Happy	63	17.5
Very happy	33	9.2
Extremely happy	14	3.9
Perfectly happy	4	1.1

Note. Frequency missing = 19 (5.3%).

Coping Resources

Regarding health, 36 subjects (10%) scored toward or at the low end of the continuum, whereas 284 subjects (79%) scored toward or at the high end of the continuum. One subject did not answer this particular question. Information about the health of the subjects is presented in Table 36.

Information on income of the subjects is presented in Table 37. Due to an printing error on this particular item, the fifth response category (Between \$40,000 and \$49,900) and sixth response category (\$50,000 and more) were combined into one during the analysis. Four subjects did not respond to this question.

Table 36

Health of Respondents

Degrees of health	Frequency	Percentage
1 - poor health	7	1.9
2	11	3.1
3	18	5.0
4	39	10.8
5	62	17.2
6	117	32.5
7 - excellent health	105	29.2

Note. Frequency missing = 1 (0.3%).

Table 37

Income of Respondents

Income range	Frequency	Percentage
Under \$10,000	38	10.6
Between \$10,000 and \$19,999	99	27.5
Between \$20,000 and \$29,999	92	25.6
Between \$30,000 and \$39,999	56	15.6
\$40,000 and more	71	19.8

Note. Frequency missing = 4 (1.1%).

Regarding financial stability, the majority of subjects (56.7%) stated that they were secure about maintaining their income in the future (Secure and Very Secure categories combined). Forty-two percent expressed that they were insecure about maintaining their income in the future (Insecure and Very Insecure categories combined). Five subjects did not answer this particular question.

All but one subject answered the question regarding the highest level of formal education. Information about the level of formal education of the subjects of this sample is presented in Table 38.

The level of Faith Maturity of the respondents was measured by the NOW Faith Maturity Scale. Descriptive information on this scale was presented in the section that dealt with the event-variables.

Table 38

Education of Respondents

Level of formal education	Frequency	Percentage
Some elementary school	1	0.3
Completed elementary school	4	1.1
Some high school	7	1.9
Completed high school	59	16.4
Some college	136	37.9
Completed college	73	20.3
Some graduate school	37	10.3
Completed graduate school	42	11.7

Note. Frequency missing = 1 (0.3%).

Social support by one's local church was assessed by the General Social Support subscale of the Supportive Church Scale. A low score on this 3-item scale (items 1, 17, and 20 on the survey) indicated a high amount of perceived general social support. The possible and the actual range was 3 to 15. The mean scale score was 9.46 ($N=349$). Table 39 presents the simple statistics for this scale as well as a summary of the response categories.

Table 39

Simple Statistics of the General Social Support Scale

Item	<u>M</u>	<u>SD</u>	Percentage responding		
			Agree	Uncertain	Disagree
1. Support during difficult holidays like Thanksgiving	3.03	1.32	42.5	15.6	40.0
2. People understand my special needs and concerns	3.21	1.10	28.3	29.7	41.2
3. Members have grouped around me to help	3.21	1.20	32.8	20.0	46.1

Note. Possible and actual range for each item is 1-5. Response set is: 1 = Strongly Agree; 2 = Agree; 3 = Uncertain; 4 = Disagree; 5 = Strongly Disagree. The Agree column summarizes responses scoring Strongly Agree or Agree. The Disagree column summarizes responses scoring Disagree or Strongly Disagree. The number of respondents ranged from 353 to 357.

Spiritual support by one's local church was assessed by the Spiritual Support subscale of the Supportive Church Scale. A low score on this 8-item scale indicated a high amount of perceived spiritual support. Six items were used with the original scoring (2, 6, 12, 16, and 18 on the survey). Two items were used with reversed scoring (8, 25). The possible and the actual range for the General Social Support Scale was 8 to 40. The mean scale score on the Spiritual Support Scale was 20.26 ($N=345$). Table 40 presents the simple statistics for this scale as well as a summary of the response categories.

Table 40

Simple Statistics of the Spiritual Support Scale

Item	<u>M</u>	<u>SD</u>	Percentage responding		
			Agree	Uncertain	Disagree
1. My church does not only keep its standards high, but offers acceptance and grace, too	2.23	1.09	68.6	16.7	14.1
2. My church helps people deal with failure and grow beyond it	2.81	1.13	45.0	26.4	28.0
3. Many members of my church have the need to prove guilt and pronounce judgment	3.30	1.17	24.2	29.4	46.4
4. My pastor is a good listener	2.22	1.30	66.1	15.8	16.7
5. My church has supported me in my experience of struggle	2.78	1.30	51.1	15.6	32.0
6. My church doesn't heap more guilt upon me than what I already feel	2.18	1.00	70.8	15.8	12.0
7. My church shows its strength by its ministry to the weak and wounded	2.88	1.14	41.4	28.3	29.7
8. My pastor does not really know how to treat a divorced person	3.52	1.34	23.6	18.6	56.6

Note. Possible and actual range for each item is 1-5. Response is: 1 = Strongly Agree; 2 = Agree; 3 = Uncertain; 4 = Disagree; 5 = Strongly Disagree. The Agree column summarizes responses scoring Strongly Agree or Agree. The Disagree column summarizes responses scoring Disagree or Strongly Disagree. Items are presented with original scoring. Scale items 3 and 8 were used with reversed scoring on the scale. The number of respondents ranged from 355 to 360.

Two questions were employed to measure social support. The first one inquired about the number of people that the respondents had available to call on in an emergency. The average number of people one had available was seven ($SD=6.87$) for the 346 subjects who responded to this question. The responses to this question are presented in a summarized form in Table 41.

The second question assessed the extent to which the respondent was confident that those people would be willing to help. Only 11 subjects (3%) scored toward or at the low end (scores 1, 2, and 3) on the seven-point rating scale, whereas 324 subjects (90%) scored toward or at the high end (scores 5, 6, and 7) on the rating scale. Eleven respondents (3%) scored at the midpoint (4) of the rating scale. Fourteen subjects (3.9%) did not answer this particular question.

Table 41

Number of People to Call on in an Emergency

Number of people	Frequency	Percentage
0 people	11	3.1
1-2 people	56	15.6
3-4 people	67	18.6
5-6 people	86	23.9
7-8 people	28	7.8
9-10 people	61	16.9
11-20 people	29	8.1
25-70 people	8	2.2

Note. Frequency missing = 14 (3.9%).

Perception of the Divorce

The divorced men and women in this study were asked to indicate to what degree they had made sense or found any meaning in their divorce. The responses to this question are presented in Table 42.

Table 42

Making Sense or Finding Meaning in Divorce

Degrees of meaning	Frequency	Percentage
1 No, not at all	41	11.4
2	14	3.9
3	13	3.6
4	35	9.7
5	63	17.5
6	65	18.1
7 Yes, a great deal	107	29.7

Note. Frequency missing = 22 (6.1%).

Regarding acceptance of responsibility for the failure of the (most recent) marriage, the majority of subjects (57.2%) endorsed the response option "Mostly my former spouse, me in some ways." Only 14.4% of the respondents blamed solely their former spouse. About 22% of the respondents stated that both were equally responsible, 3.6% of the subjects expressed that mostly they had been responsible, and 0.6% of the subjects blamed solely themselves. Two subjects (0.8%) did not respond to this question, and five subjects made remarks in the "Other" response option (two of them referring to mental illness, one subject stating that only God knows, one respondent expressing that she was not really sure why her husband took up with someone else, and one subject stating that the

marriage should have never happened). If a subject checked one of the five response statements and also the "Other" response option, the latter response was not entered into the data file.

For the purpose of further analyses, the responses to this question were summarized into four different categories. These categories are:

1. No responsibility accepted (Only my former spouse, four of the "Other" responses were also included)
2. Less than half of the responsibility accepted (Mostly my former spouse, me in some ways)
3. Half responsible (Both of us equally)
4. Most or all of the responsibility accepted (Mostly me, my former spouse in some ways; Only me).

There were 56 subjects (15.5%) in the first category, 206 (57.2%) in the second, 80 respondents (22.2%) in the third, and 15 (4.2%) in the fourth category.

Scores on divorce permissiveness were obtained through the Divorce Theology Checklist (My position NOW). Regarding divorce permissiveness, the majority of subjects (55.3%) were found to be theologically liberal, 36.4% of the respondents were categorized as theologically moderate, and only 4.2% of the subjects were found to be theologically conservative. Fifteen subjects did not respond to this particular question.

Scores on remarriage permissiveness were obtained through the Remarriage Theology Checklist (My position NOW). Regarding remarriage permissiveness, most of the subjects (55.0%) were theologically liberal, 27.5% of the respondents were categorized as theologically moderate, and 9.7% of the subjects were found to be theologically conservative. Twenty-eight subjects did not respond to this particular question. Information on divorce and remarriage permissiveness was presented in the section on losses (Tables 31 and 33).

Regarding the fit between one's personal views on divorce permissiveness and the standards-related views of one's local church, only about half of the subjects (47.8%) held the same or similar views on divorce permissiveness as their local churches. About 38% of the respondents held views on divorce that were dissimilar to their local churches. For 51 subjects (14.2%) no variable that describes the fit between the views of the church and one's personal views could be computed. Information on the fit between one's personal views on divorce permissiveness and the standards-related views of one's local church is presented in Table 43.

Regarding the fit between one's personal views on remarriage permissiveness and the standards-related views of one's local church, the majority of the subjects (53.1%) hold the same or similar views on remarriage permissiveness as their local churches. About 29% of the respondents hold views on remarriage that were dissimilar to their local churches. For 63 subjects (17.5%) no variable that describes the fit between the views of the church and one's personal views could be computed. Information on the fit between one's personal views on remarriage permissiveness and the standards-related views of one's local church is presented in Table 44.

Law orientation was assessed by a 2-item law orientation scale (items 50 and 51 on the survey). The values of the two items were reversed when used in the scale. Therefore, a high score indicates a high level of law orientation. The possible and actual range for this scale was 2 to 10. The mean scale score was 6.58 ($N=345$). Table 45 presents the simple statistics for the law orientation scale (items are not reversed) as well as a summary of the response categories.

Regarding the belief in verbal inspiration of the writings of Ellen White for the sample of 135 Seventh-day Adventists in this study, 57 subjects (42% of Adventists) agreed (Strongly Agree or Agree) that Ellen White's books are inspired by God word for word,

Table 43

Positions of the Respondents and Their Local Churches Regarding Divorce Permissiveness

Position	Respondent is conservative	Respondent is moderate	Respondent is liberal
Church is conservative	12	27	15
Church is moderate	3	79	79
Church is liberal		13	81

Note. Frequency missing = 51 (14.2%).

Table 44

Positions of the Respondents and Their Local Churches Regarding Remarriage Permissiveness

Position	Respondent is conservative	Respondent is moderate	Respondent is liberal
Church is conservative	25	14	24
Church is moderate	4	62	49
Church is liberal	5	10	104

Note. Frequency missing = 63 (17.5%).

Table 45

Simple Statistics of the Law Orientation Scale

Item	<u>M</u>	<u>SD</u>	Percentage responding		
			Agree	Uncertain	Disagree
1. I must obey God's rules	2.38	1.64	63.9	3.6	29.2
2. Try sincerely to live a good life	3.04	1.63	46.4	7.5	43.6

Note. Possible and actual range for each item is 1-5. Response set is: 1 = Strongly agree; 2 = Agree; 3 = Uncertain; 4 = Disagree; 5 = Strongly Disagree. The Agree column summarizes responses scoring Strongly Agree or Agree. The Disagree column summarizes responses scoring Disagree or Strongly Disagree. N = 348 (item 1), and 351 (item 2).

19 subjects (14.1%) were uncertain, and 51 subjects (37.8%) disagreed (Disagree or Strongly Disagree). Eight Adventist respondents did not answer this particular question or changed the wording of the item in such a way that the response could not be scored.

Coping Strategies

Coping strategies were measured with a short form of the revised Ways of Coping Checklist (Folkman et al., 1986). This checklist consists of eight scales: (1) confrontive coping (items 86, 94, 102, 116), (2) distancing (items 87, 95, 103, 109), (3) self-controlling (items 88, 96, 104, 113), (4) seeking social support (items 89, 97, 115, 117), (5) accepting responsibility (items 90, 98, 105, 114), (6) escape-avoidance (items 91, 99, 106, 110), (7) planful problem solving (items 92, 100, 107), and (8) positive reappraisal (items 93, 101, 108, 111, 112). A high score on each of the eight coping scales indicates a high degree of a certain way of coping. The simple statistics for the eight scales are presented in Table 46 and Table 47. Included in the tables are also the percentages of responses in each of the four response categories. The means, standard deviations, and information about possible and actual ranges for the eight coping scales are presented in Table 48.

Table 46

Simple Statistics for Confrontative Coping, Distancing, Self-Controlling, and Seeking Social Support

Item	N	M	SD	Percentages of responses according to response options			
				0	1	2	3
Confrontive coping							
1. Fought	356	1.40	0.98	17.5	42.8	20.6	18.1
2. Change mind	358	1.18	1.16	40.0	21.9	17.5	20.0
3. Anger	358	1.26	0.95	22.8	40.8	23.3	12.5
4. Feelings out	358	1.71	1.00	12.2	31.1	29.2	26.9
Distancing							
1. Went on	356	1.07	1.04	36.4	31.9	17.5	13.1
2. Didn't let it	356	0.88	0.93	42.2	33.6	16.1	6.9
3. Tried to forget	357	0.93	1.00	42.5	31.7	14.2	10.8
4. Made light	356	0.44	0.79	70.0	18.9	5.8	4.2
Self-controlling							
1. To myself	358	1.55	1.04	17.5	33.3	24.7	23.9
2. Kept others	358	1.61	1.09	19.2	28.1	24.4	27.8
3. Not burn	356	1.17	1.01	31.1	33.1	21.9	12.8
4. Not act hastily	359	1.94	0.96	8.3	23.9	33.1	34.4
Seeking social support							
1. Who could do	358	1.30	1.06	28.1	30.3	24.4	16.7
2. About feeling	357	1.80	1.03	13.1	25.0	29.7	31.4
3. Find out more	356	1.62	1.07	19.2	25.3	28.9	25.6
4. Advice	359	1.77	1.13	18.9	20.3	25.0	35.6

Note. Response options are: 0 = Not used; 1 = Used somewhat; 2 = Used quite a bit; 3 = Used a great deal.

Table 47

Simple Statistics for Accepting Responsibility, Escape-Avoidance, Planful Problem Solving, and Positive Reappraisal

Item	N	M	SD	Percentages of responses according to response options			
				0	1	2	3
Accepting responsibility							
1. Criticized	358	1.49	1.07	21.7	30.0	25.6	22.2
2. Realized	355	0.90	0.94	39.7	37.2	13.1	8.6
3. Apologized	352	1.05	1.02	36.4	31.1	18.9	11.4
4. Next time	351	1.98	1.17	18.1	14.2	17.8	47.5
Escape-avoidance							
1. Wished	357	1.94	1.05	11.9	21.9	25.8	39.4
2. Make myself	358	0.66	0.97	60.8	21.1	8.3	9.2
3. Fantasies	357	1.15	1.11	38.1	25.6	18.6	16.9
4. Miracle	357	1.46	1.28	35.6	15.6	15.0	33.1
Planful problem solving							
1. Efforts	353	1.87	1.02	12.2	20.8	32.2	32.8
2. Plan of action	357	1.51	1.01	18.9	29.4	32.2	18.6
3. The next step	358	2.03	0.92	6.1	21.7	34.4	37.2
Positive reappraisal							
1. Changed	357	2.23	0.92	6.9	11.9	31.7	48.6
2. Better than	356	1.77	1.18	22.5	15.3	23.6	37.5
3. New faith	357	1.85	1.11	17.5	16.7	27.8	37.2
4. Prayed	358	2.58	0.77	3.3	7.5	16.9	71.7
5. Rediscovered	358	2.34	0.88	6.1	9.2	28.6	55.6

Note. Response options are: 0 = Not used; 1 = Used somewhat; 2 = Used quite a bit; 3 = Used a great deal.

Table 48

Means and Standard Deviations of the Eight Coping Scales

Scale	Items	<u>N</u>	<u>M</u>	<u>SD</u>
1. Confrontive coping	4	355	5.57	2.41
2. Distancing	4	352	3.27	2.62
3. Self-controlling	4	355	6.25	2.38
4. Seeking social support	4	353	6.51	3.31
5. Accepting responsibility	4	344	5.42	2.54
6. Escape-avoidance	4	353	5.23	3.04
7. Planful problem solving	3	352	5.39	2.21
8. Positive reappraisal	5	352	10.76	3.32

Note. Possible and actual range for scales 1 to 6 is 0-12. Possible and actual range for scale 7 is 0-9. Possible and actual range for scale 8 is 0-15.

Adjustment

Four variables were used to measure adjustment to divorce: self-esteem, symptoms of depression, anger at loss, and attachment. Self-esteem was measured by the Rosenberg Self-Esteem Scale. Symptoms of depression were assessed by the Center for Epidemiologic Studies Depression Scale. Anger at loss was measured by a 16-item Anger at Loss Scale that consisted of 11 items developed by Fisher (1992a) and 5 items developed by Kitson et al. (1994). Attachment was assessed by the Pining and Preoccupation Scale that consisted of 4 items developed by Kitson (1992) and 12 items developed by Kitson et al. (1994).

Table 49 presents the correlations of each of the four adjustment measures with the other for this sample ($N=301$). All correlations were statistically significant at $p < .001$. Although the four scales were significantly correlated with each other, no one correlation was so high that one could assume that the scales measured the same construct. Even though

Table 49

Correlation Matrix for Self-Esteem, Symptoms of Depression, Attachment, and Anger at Loss

Adjustment measures	Self-esteem	Symptoms of depression	Attachment	Anger at loss
Self-esteem	--	-.7003	-.5303	-.3294
Symptoms of depression		--	.6463	.4352
Attachment			--	.5534
Anger at loss				--

self-esteem was highly correlated with symptoms of depression, slightly over 50% of the variance in symptoms of depression was not explained by self-esteem and vice versa.

The Rosenberg Self-Esteem Scale consisted of items 118 to 127 of the survey. The possible range was 10 to 40. The actual range of the scale was 11 to 40. A high score indicated a high degree of self-esteem. In the scale the values for the five positively worded items (118, 119, 121, 123, and 124) were reversed. The mean scale score on the Rosenberg Self-Esteem Scale was 31.2.

Scale scores from 31 to 40 were seen as indicating high self-esteem. The majority of the subjects (56.7%) were found in this range. Scale scores from 21 to 30 were interpreted as suggesting medium self-esteem. Thirty-four percent of the respondents scored in the medium range. Scale scores of 20 or less were seen as indicating low self-esteem. Only about 7% of the subjects evidenced low self-esteem. Table 50 presents the simple statistics for the Rosenberg Self-Esteem Scale as well as the percentages of responses in each of the four response categories.

Table 50

Simple Statistics of the Rosenberg Self-Esteem Scale

Item	<u>M</u>	<u>SD</u>	Percentages of responses according to response options			
			1	2	3	4
1. I am a person of worth	1.43	0.65	64.7	28.9	5.3	1.1
2. I have good qualities	1.43	0.62	62.5	32.5	4.2	0.8
3. I am a failure	3.18	0.93	7.2	14.2	31.9	46.4
4. Do things as well as	1.75	0.67	36.1	53.3	8.1	1.7
5. Not much to be proud of	3.16	0.92	6.7	15.0	33.6	44.7
6. Positive attitude	1.88	0.80	34.4	47.2	13.6	4.4
7. Satisfied with myself	2.11	0.84	24.2	45.8	23.9	5.8
8. More respect for myself	2.67	0.98	11.4	34.7	27.8	25.0
9. I feel useless at times	2.72	0.96	10.3	32.8	31.4	25.0
10. I think I am no good	3.11	1.00	7.2	22.8	21.7	48.1

Note. Response options are: 1 = Strongly Agree; 2 = Agree; 3 = Disagree; 4 = Strongly Disagree. The values for the five positively worded items (118, 119, 121, 123, and 124) were reversed when used on the scale. The number of respondents ranged from 356 to 360.

The Center for Epidemiologic Studies Depression Scale consisted of the items 163 to 182 in the questionnaire. Four items were used with reversed scoring (166, 170, 174, and 182). A high score on the scale indicated a high frequency of depressive symptomatology or a high level of depressed mood.

The possible range of the scale was 0 to 60. The actual range was 0 to 54. The mean scale score was 13.6 ($N=334$). This score was higher than for recently divorced subjects included in Radloff's (1977) validation study. Table 51 presents the simple statistics for the Center for Epidemiologic Studies Depression Scale.

Table 51

Simple Statistics of the Center for Epidemiologic Studies Depression Scale

Item	<u>N</u>	<u>M</u>	<u>SD</u>
1. I was bothered by things	354	0.45	0.76
2. I did not feel like eating	355	0.37	0.78
3. Not shake off the blues	355	0.61	0.96
4. Good as other people	353	2.22	1.03
5. I had trouble	355	0.72	0.96
6. I felt depressed	354	0.78	0.99
7. Everything was an effort	353	0.81	0.99
8. I felt hopeful	355	1.99	1.07
9. My life a failure	354	0.54	0.91
10. I felt fearful	354	0.62	0.87
11. My sleep was restless	356	0.88	1.06
12. I was happy	353	2.09	0.99
13. Talked less than usual	354	0.62	0.83
14. I felt lonely	354	1.13	1.12
15. People were unfriendly	354	0.34	0.68
16. I enjoyed life	355	2.10	1.01
17. I had crying spells	355	0.40	0.80
18. I felt sad	355	0.80	0.96
19. People dislike me	353	0.37	0.71
20. Could not get "going"	354	0.71	0.94

Note. Possible and actual range for each item is 0-3. Response set is: 0 = Rarely or None of the Time (Less than 1 Day); 1 = Some or a Little of the Time (1-2 Days); 2 = Occasionally or a Moderate Amount of Time (3-4 Days); 3 = Most or All of the Time (5-7 Days). On the scale, reversed scoring was used with items 4, 8, 12, and 16.

The majority of subjects in this study (61.4%) had lower scores than Radloff's (1977) cutoff scale score of 16. About 31% of the respondents scored at or above the cutoff score. Radloff (1977) had reported that 70% of a group of 70 psychiatric inpatients scored at or above 16, whereas only 21% of the general population had scores of 16 or more. The perceived frequency of depressive symptomatology was higher among the respondents in this study than among the general public.

Attachment to the former spouse was measured by the Pining and Preoccupation Scale. A high score on this 16-item measure indicates a high degree of pining and preoccupation. The possible range was 16 to 80. The actual range on this scale was 16 to 79. The mean scale score on the Pining and Preoccupation Scale was 31.8 ($N=347$). Table 52 presents the simple statistics for this scale.

About 60% of the respondents evidenced low attachment (scores between 16 and 32). Twenty percent of the subjects scored in the medium range (scores between 33 and 48). Only 16% of the respondents evidenced high attachment (scores between 49 and 79). For 13 subjects (3.6%) no score for the Pining and Preoccupation Scale could be computed.

Feelings of Anger were measured by the Anger at Loss Scale. A high score on this 16-item measure indicates a high degree of anger. The possible range was 16 to 80. The actual range on this scale was 16 to 73. The mean scale score on the Anger at Loss Scale was 39.5 ($N=335$). On the scale, two items (140 and 145 in the survey) were used with reversed scoring. Table 53 presents the simple statistics for this scale.

Only 30% of the respondents evidenced low anger at loss (scores between 16 and 32). Forty-one percent of the subjects scored in the medium range (scores between 33 and 48). High anger at loss was found in 22.5% of the respondents (scores between 49 and 73). For 25 subjects (6.9%) no score for the Anger at Loss Scale could be computed.

Table 52

Simple Statistics of the Pining and Preoccupation Scale

Item	<u>N</u>	<u>M</u>	<u>SD</u>
1. This all feels like a dream	358	2.07	1.36
2. I feel empty inside	360	2.54	1.55
3. I can't believe	359	2.57	1.48
4. I find myself wondering	359	1.99	1.22
5. Difficult to concentrate	360	1.61	1.03
6. I will never get over	360	1.84	1.31
7. Going over and over	360	1.89	1.22
8. Thinking about	360	1.74	1.14
9. I feel so scared	358	2.46	1.48
10. I just can't believe	359	2.15	1.43
11. I miss my former spouse	360	1.80	1.30
12. Horrible mistake	354	2.00	1.36
13. Things don't feel right	356	1.66	1.20
14. Hard to know who I am	359	2.01	1.33
15. Painful waves of missing	358	1.78	1.28
16. Hard to take pleasure	359	1.85	1.28

Note. Possible and actual range for each item is 1-5. Response set is: 1 = Not at all my feelings; 5 = Very much my feelings. The corresponding numbers of items on the survey are: 131, 132, 135, 137, 141, 143, 144, 146, 148, 151, 152, 155, 156, 158, 161, and 162.

Table 53

Simple Statistics of the Anger at Loss Scale

Item	<u>N</u>	<u>M</u>	<u>SD</u>
1. I blame my former spouse	356	3.53	1.21
2. Flying off the handle	358	1.85	1.10
3. Didn't let me know	359	2.96	1.57
4. I feel cheated	359	3.04	1.49
5. All the responsibilities	359	2.76	1.60
6. Be on my side	358	2.52	1.34
7. Comfortable seeing	355	2.79	1.41
8. Emotional pain	360	1.98	1.38
9. Calm and rational	355	3.34	1.45
10. I easily become angry	356	2.40	1.41
11. Unloading my feelings	357	1.92	1.28
12. Upset when I think	359	2.24	1.28
13. Angry about the things	359	2.58	1.55
14. I want to hurt	357	1.47	1.01
15. I don't deserve this	358	2.99	1.50
16. I would like to get even	359	1.50	1.02

Note. Possible and actual range for each item is 1-5. Response set is: 1 = Not at all my feelings; 5 = Very much my feelings. On the scale reversed scoring was used with items 7 and 9. The corresponding numbers of items in the survey are: 128, 130, 133, 134, 136, 139, 140, 142, 145, 147, 149, 150, 154, 157, 159, and 160.

Qualitative Data

Four qualitative questions were included in this study. The first two questions dealt with how the church could assist people facing relationship problems. The respondents were asked how their church could have helped them while they were struggling with marital problems and how the church could have helped after the divorce. The third question explored perceived causes of divorce. The last question dealt with ways of making sense or finding meaning in divorce. All responses were coded. The coding systems for the four qualitative questions are presented in Appendix F.

How the Church Can Help People Who Struggle With Marital Problems

The majority of subjects (86.4%) responded to the open-ended question regarding how the church could have helped while the subjects of this study were struggling with marital problems (question # 67). The average number of suggestions that were made by the 311 subjects who responded was 1.7. Female respondents made more suggestions (1.8 on average) than males (1.6). Table 54 presents the 12 most frequently mentioned suggestions. Since many subjects did not simply list their suggestions but reported what actually happened while they were struggling with marital problems, Table 54 attempts to reflect those differences in responding to the open-ended question while at the same time summarizing the presented concerns.

Two of the 12 categories dealt with the role of the pastor in marital conflicts of parishioners (Caring/supportive/trustworthy pastor and Counseling by pastor). The category Intervention also summarized to some extent suggestions focusing on the role of the pastor. A relatively large number of subjects (12.2%) made remarks that indicated they were either unable or unwilling to share marital problems with people in the church.

Table 54

The 12 Most Frequent Responses to the Question of How the Church Could Have Helped While One Was Struggling With Marital Problems

Response	Number of subjects responding			Percentages of subjects responding in all content categories combined (N=360)
	Content category 1	Content category 2	Content category 3	
Support	11	37	4	14.4
Caring/supportive/trustworthy pastor	11	24	11	12.8
Inability or unwillingness to share problems	44	-	-	12.2
Receive (better/more) counseling	25	2	2	8.1
Communicating/listening/talking	22	3	3	7.8
Concern	16	0	9	6.9
Offer (support) group	18	0	0	5.0
The church could not have helped	18	-	-	5.0
Counseling by pastor	6	2	9	4.7
Intervention	12	1	2	4.2
Assurance that members love me/care about me	13	1	0	3.9
Consult with both spouses, don't take sides	8	0	6	3.9

Note. Frequency missing = 49 (13.6%). Content category 1: content of the response is exactly related to the question. Content category 2: content of the response is an explicitly positive or a neutral account of what actually happened. Content category 3: content of the response is an explicitly negative account of what actually happened.

How the Church Can Help People Who Have Experienced Divorce

Slightly over 80% of the subjects in this study provided information regarding what they felt the church could do in order to assist divorced people in the church (in responding to question #68). The average number of suggestions offered by the 297 subjects who responded was two. Female respondents made more suggestions (2.2 on average) than males (1.6). Table 55 presents the fourteen most frequently mentioned suggestions. Since many subjects did not simply list their suggestions but reported what actually happened while they were struggling with marital problems, Table 55 attempts to reflect those differences in responding to the open-ended question while at the same time summarizing the presented concerns.

Many of the presented suggestions focused on church life. Divorced people need the assurance that church members love them and care about them. They want to feel accepted and need a sense of belonging. Calls, letters, cards, and other signs of concern and care are appreciated. Some divorced members would benefit from visits and time spent together with other church members on an individual basis. The local church should take a non-judgmental stance toward their divorced members and include divorced people in all its social functions.

It appears that the pastor is less expected to provide needed support after the divorce than during the time when parishioners struggle with marital problems. After the divorce is final, the focus seems to shift from the professional pastor to the community of believers, perhaps partially due to feelings of disappointment about the pastor's role before the divorce. About 11% of the subjects in this study expressed that the church should provide divorce recovery seminars and/or support groups (2nd most frequently mentioned category). Only about 3% of the respondents wanted counseling after the divorce, whereas 8% of the respondents had mentioned counseling in responding to question #67.

Table 55

The 14 Most Frequent Responses to the Question of How the Church Could Have Helped After the Divorce

Response	Number of subjects responding			Percentages of subjects responding in all content categories combined (N = 360)
	Content category 1	Content category 2	Content category 3	
Support	20	45	2	18.6
Divorce recovery seminar, support groups	37	0	2	10.8
Assurance that members love me/care about me	24	8	5	10.3
Communicating/ listening/talking	24	4	0	7.8
Calls, letters, cards, notes wanted	20	1	3	6.7
Acceptance, understanding	15	5	1	5.8
Visits wanted, company, spending time with me	16	1	3	5.6
Mental/emotional support	13	4	1	5.0
Helpful/supportive pastor, pastoral calls	3	10	4	4.7
Spiritual support, prayer	9	7	0	4.4
Assurance that I really belong to my church	6	0	9	4.2
Don't blame, be non-judgmental	13	0	2	4.2
Socially inclusive church life	9	3	3	4.2
Inability or unwillingness to share problems	15	-	-	4.2

Note. Frequency missing = 63 (17.5%). Content category 1: content of the response is exactly related to the question. Content category 2: content of the response is an explicitly positive or a neutral account of what actually happened. Content category 3: content of the response is an explicitly negative account of what actually happened.

Causes of Divorce

The majority of subjects (94%) responded to the open-ended question regarding causes of divorce. The respondents were asked to list in order of importance the three main causes of the failure of their most recent marriage. The average number of causes mentioned by the 340 subjects who responded was 2.9. Female respondents reported more causes of divorce (3.0 on average) than males (2.6).

Table 56 presents the six most important causes of divorce for the total sample and the percentages of subjects of each subsample responding in each of the six listed categories. Lack of communication or understanding was the most frequently mentioned most important cause of divorce for Adventists and Lutherans.

For Nazarenes extramarital sex was the most frequently mentioned most important cause. Second to communication problems, alcohol abuse was mentioned by Lutherans as the most important cause of marital dissolution.

When all listed causes were considered, lack of communication continued to be the most frequently mentioned cause for the total sample and for the Lutheran subsample. For the Nazarene and the Adventist subsamples, extramarital sex or another woman/man was the most frequently mentioned cause. The eight most frequently mentioned causes are presented in Table 57.

The categories verbal/mental/emotional abuse and physical abuse were mentioned only by female respondents. A higher percentage of males than females reported lack of communication or understanding as a cause, whereas a higher number of females mentioned extramarital affair or another woman/man as a cause. Table 58 presents the percentages of females and males responding in each of the eight listed categories.

Table 56

The Six Most Important Causes of Divorce

Causes of divorce	Percentage of total sample	Percentages of subsamples		
		Lutheran	Nazarene	Adventist
Extramarital sex, another woman/man	13.9	10.4	27.9	11.9
Lack of communication or understanding	12.5	14.0	8.2	12.6
Alcohol	6.4	12.2	1.6	1.5
Disinterest, lack of love	4.7	4.9	3.3	5.2
Physical abuse	4.2	4.9	3.3	3.7
Untrustworthy, immature, liar, irresponsible	4.2	6.1	3.3	2.2

Note. Total sample $N = 360$, Lutheran subsample $N = 164$, Nazarene subsample $N = 61$, Adventist subsample $N = 135$. Total sample frequency missing = 20 (6%).

Table 57

The Eight Most Frequently Mentioned Causes of Divorce for the Total Sample and the Percentages of Subjects Responding in Each Category for the Three Subsamples

Causes of divorce	Percentage of total sample	Percentages of subsamples		
		Lutheran	Nazarene	Adventist
Lack of communication or understanding	28.9	34.8	24.6	23.7
Extramarital sex, another woman/man	27.2	22.0	41.0	27.4
Disinterest, lack of love	14.4	18.3	6.6	13.3
Untrustworthy, immature, liar, irresponsible	14.2	17.1	13.1	11.1
Alcohol	13.1	18.3	9.8	8.1
Verbal/mental/emotional abuse	11.4	11.0	8.2	13.3
Physical abuse	10.0	10.4	9.8	9.6
Different backgrounds, incompatible, differences	10.0	11.6	1.6	11.9

Note. Total sample $N = 360$, Lutheran subsample $N = 164$, Nazarene subsample $N = 61$, Adventist subsample $N = 135$. Total sample frequency missing = 20 (6%).

Table 58

The Eight Most Frequently Mentioned Causes of Divorce and Percentages of Males and Females Responding in Each Category

Causes of divorce	Percentage of total sample	Percentage of females	Percentage of males
Lack of communication or understanding	28.9	27.1	34.0
Extramarital sex, another woman/man	27.2	30.8	17.0
Disinterest, lack of love	14.4	15.0	12.8
Untrustworthy, immature, liar, irresponsible	14.2	16.5	7.4
Alcohol	13.1	14.7	8.5
Verbal/mental/emotional abuse	11.4	15.4	0.0
Physical abuse	10.0	13.5	0.0
Different backgrounds, incompatible, differences	10.0	10.5	8.5

Note. Total sample $N = 360$, females $N = 266$, males $N = 94$. Total sample frequency missing = 20 (6%).

Ways of Making Sense or Finding Meaning in Divorce

The majority of subjects (82%) responded to the open-ended question regarding how they made sense or found meaning in their divorce. The average number of ways of making sense or finding meaning in divorce listed by the 295 respondents was 2.4. Female respondents reported more ways of making sense or finding meaning in divorce (2.6 on average) than males (1.9).

Continued involvement in faith was the most frequently mentioned way of making sense for Lutheran and Nazarene respondents. Increased involvement in faith and other understanding or learning were the most frequently mentioned ways of making sense for Adventist respondents. The 10 most frequently mentioned ways of making sense or finding meaning in divorce are presented in Table 59 as well as the percentages of subjects of each subsample responding in each of the 10 selected categories.

When the ways of making sense preferred by females were compared with that of males, it was observed that men and women seemed to differ in selecting ways of making sense. Females seemed to make sense more frequently than males through continued or increased involvement in faith, experiencing happiness or peace or being content, passing of time or taking things slowly, and other release or relief. Females more frequently than males seemed to make sense through finding self-acceptance or self-esteem and growth than males.

Males more than females prefer to understand what caused the marriage to fail in order to make sense or find meaning. No male referred to release or relief for child(ren) or release from severe threat to life/well-being when responding to this question. The 14 most frequently mentioned ways of making sense identified by women compared with the percentages of males responding are presented in Table 60.

Table 59

The 10 Most Frequently Mentioned Ways of Making Sense or Finding Meaning in Divorce

Ways of making sense or finding meaning in divorce	Percentage of total sample	Percentages of subsamples		
		Lutheran	Nazarene	Adventist
Continued involvement in faith	11.1	12.8	13.1	8.1
Increased involvement in faith	9.7	9.8	6.6	11.1
Understanding of what caused the marriage to fail	9.4	11.6	9.8	6.7
Experiencing happiness/peace/being content	7.8	10.4	8.2	4.4
Other understanding, learning	6.7	4.3	3.3	11.1
Attribution of responsibility to the former spouse	6.1	7.3	6.6	4.4
God intervening/directing/helping	5.8	5.5	9.8	4.4
Understanding of self	5.8	6.1	6.6	5.2
Prayer	5.6	7.3	0.0	5.9
Release or relief for child(ren)	5.6	8.5	4.9	2.2

Note. Total sample $N = 360$, Lutheran subsample $N = 164$, Nazarene subsample $N = 61$, Adventist subsample $N = 135$. Total sample frequency missing = 65 (18%).

Table 60

The 14 Most Frequently Mentioned Ways of Making Sense or Finding Meaning in Divorce by Women Compared With the Percentages of Males Responding

Ways of making sense or finding meaning in divorce	Percentage of females	Percentage of males
Continued involvement in faith	13.2	5.3
Increased involvement in faith	11.3	5.3
Experiencing happiness/peace/being content	9.8	2.1
Understanding of what caused the marriage to fail	7.9	13.8
Release or relief for child(ren)	7.5	0.0
Other understanding, learning	7.1	5.3
Attribution of responsibility to the former spouse	6.8	4.3
Passing of time, taking things slowly	6.4	1.0
Self-acceptance, self-esteem	6.4	1.0
God intervening/directing/helping	6.4	4.3
Other growth	6.0	2.1
Release from severe threat to life/well-being	6.0	0.0
Prayer	6.0	4.3
Other release, relief	5.6	3.2

Note. Females $N = 266$, males $N = 94$. Total sample frequency missing = 65 (18%).

Summary of Chapter 4

This chapter presented the descriptive data for the sample of 360 divorced men and women who were members of The Lutheran Church–Missouri Synod, the Church of the Nazarene, or the Seventh-day Adventist Church at the time the decision to divorce was made. Simple statistics were provided for the variables addressed in the research hypotheses. Additional data including qualitative findings were presented in order to gain insight into the major concerns of Christian divorced men and women and provide important background information.

CHAPTER V

TESTING THE HYPOTHESES

Introduction

This chapter presents the results of the testing of the null hypotheses. Hypotheses 1 to 20 are based on the model of coping with family stress. Hypothesis 21 deals with the relationship between the perception of the local church and dropping out.

Each dimension of adjustment (self-esteem, symptoms of depression, attachment, and anger at loss) is explored using five major hypotheses that are based on the model of coping with family stress. The following parts of the model are considered: (1) divorce events, (2) coping resources, (3) perception of the divorce, and (4) coping strategies. In this study the divorce events-part of the model consisted of two parts, variables that describe the events as pileup of losses, and variables that may modify how divorce events are experienced (event-qualifiers). Each of the 20 major hypotheses that are based on the model of coping with family stress has several subhypotheses that are all presented in their null form.

Testing Hypotheses Regarding Self-Esteem

Self-esteem was the first dimension of divorce adjustment in this study. In the following five sections the results of the testing of the null hypotheses are presented regarding the relationship between self-esteem and event-qualifiers, losses, coping resources, perceptions, and coping strategies.

Hypothesis 1 and Its Subhypotheses

Hypothesis 1 states: *There are no relationships between event-qualifiers and self-esteem.*

Hypothesis 1a: *There is no difference in self-esteem between females and males.*

The mean score for self-esteem for females was 31.7 ($SD=6.3$). The mean score for self-esteem for males was 30.0 ($SD=6.5$).

There was a statistically significant difference in self-esteem between females and males ($t=2.11$, $df=348$, $p < .05$). Females had higher self-esteem than males. Thus, Hypothesis 1a was rejected.

Hypothesis 1b: *There is no correlation between age and self-esteem.* The correlation between age and self-esteem was $r=.06$. This was not significant at the .05 level. Thus, Hypothesis 1b was retained.

Hypothesis 1c: *There are no differences in self-esteem between divorced Lutherans, Nazarenes, and Adventists.* The mean score for self-esteem was 31.8 ($SD=6.2$) for Lutherans, 30.3 ($SD=6.4$) for Nazarenes, and 31.0 ($SD=6.5$) for Adventists. There were no statistically significant differences in self-esteem between the three subsamples. Thus, Hypothesis 1c was retained.

Hypothesis 1d: *There is no correlation between length of marriage and self-esteem.* The correlation between length of marriage and self-esteem was $r=.03$. This was not significant at the .05 level. Thus, Hypothesis 1d was retained.

Hypothesis 1e: *There is no correlation between length of separation and self-esteem.* (Since length of separation could not be accurately determined for a large number of subjects, length of time since the divorce decree was used instead.) The correlation between length of time since the final divorce decree and self-esteem was $r=.09$. This was not significant at the .05 level. Thus, Hypothesis 1e was retained.

Hypothesis 1f: *There are no differences in self-esteem between subjects who first suggested the divorce (individually or together with their former spouse) and subjects who did not first suggest the divorce (but the former spouse did).* The mean score for self-esteem was 31.3 ($SD=6.3$) for subjects who first suggested the divorce (individually or together with their former spouse) and 31.2 ($SD=6.5$) for subjects who did not first suggest the divorce. There were no statistically significant differences in self-esteem between the two groups. Thus, Hypothesis 1f was retained.

Hypothesis 1g: *There are no differences in self-esteem between subjects who later continued to insist more on the divorce (individually or together with their former spouse) and subjects who did not continue to insist more on a divorce (but the former spouse did).* The mean score for self-esteem was 31.7 ($SD=6.1$) for subjects who later insisted more on the divorce (individually or together with their former spouse) and 30.7 ($SD=6.7$) for subjects who did not insist more on a divorce. There were no statistically significant differences in self-esteem between the two groups. Thus, Hypothesis 1g was retained.

Hypothesis 2 and Its Subhypotheses

Hypothesis 2 states: *There are no relationships between variables that describe losses and self-esteem.*

Hypothesis 2a: *There are no differences in self-esteem between subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of faith during that time.* The mean score for self-esteem for subjects who experienced a loss of faith was 28.3 ($SD=6.9$). The mean score for self-esteem for subjects who did not experience a loss of faith was 32.0 ($SD=5.9$).

There was a statistically significant difference (in the predicted direction) in self-esteem between subjects who experienced a loss of faith and subjects who did not experience a loss of faith ($t = -4.60$, $df = 328$, $p < .001$). Subjects who did not experience a loss of faith had more self-esteem than subjects who experienced a loss of faith. Thus, Hypothesis 2a was rejected.

Hypothesis 2b: *There are no differences in self-esteem between subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of participation during that time.* The mean score for self-esteem for subjects who experienced a loss of participation was 29.4 ($SD = 6.4$). The mean score for self-esteem for subjects who did not experience a loss of participation was 31.9 ($SD = 6.2$).

There was a statistically significant difference (in the predicted direction) in self-esteem between subjects who experienced a loss of participation and subjects who did not experience a loss of participation ($t = -3.39$, $df = 343$, $p \leq .001$).

Subjects who did not experience a loss of participation had more self-esteem than subjects who experienced a loss of participation. Thus, Hypothesis 2b was rejected.

Hypothesis 2c: *There is no correlation between stigmatization by the local church (loss of social acceptance) and self-esteem.* The correlation between stigmatization and self-esteem was $r = -.19$ ($p < .001$) for this sample ($N = 336$). The correlation was in the predicted direction.

The less stigmatization was experienced, the higher was the level of self-esteem. Thus, Hypothesis 2c was rejected.

Hypothesis 2d: *There are no differences in self-esteem between subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who*

stayed congruent or incongruent). The mean score for self-esteem was 29.9 ($SD=5.8$) for subjects who lost congruence with their local church's position regarding grounds for divorce, and 31.6 ($SD=6.2$) for subjects who did not experience a loss of congruence.

There were no statistically significant differences in self-esteem between the two groups. Thus, Hypothesis 2d was retained.

Hypothesis 2e: *There are no differences in self-esteem between subjects who lost congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent)*. The mean score for self-esteem was 30.2 ($SD=5.7$) for subjects who lost congruence with their local church's position regarding grounds for remarriage, and 32.0 ($SD=6.3$) for subjects who did not experience a loss of congruence.

There were no statistically significant differences in self-esteem between the two groups. Thus, Hypothesis 2e was retained.

Hypothesis 2f: *There is no difference in self-esteem between subjects who lost a happy marriage through divorce (who were happily married) and subjects who did not lose a happy marriage through divorce (who were unhappily married)*. The mean for self-esteem was 31.6 ($SD=6.3$) for subjects who lost a happy marriage through divorce, and 31.0 ($SD=6.5$) for subjects who did not lose a happy marriage through divorce.

There was no statistically significant difference in self-esteem between the two groups. Thus, Hypothesis 2f was retained.

Hypothesis 3 and Its Subhypotheses

Hypothesis 3 states: *There are no relationships between coping resources and self-esteem.*

Hypothesis 3a: *There is no correlation between health status and self-esteem.*

The correlation between health status and self-esteem was $r = .40$ ($p < .001$) for this sample ($N = 350$). The correlation was in the predicted direction. The more the subjects perceived themselves as healthy, the higher was their level of self-esteem. Thus, Hypothesis 3a was rejected.

Hypothesis 3b: *There is no correlation between income and self-esteem.* The

correlation between income and self-esteem was $r = .17$ ($p < .001$) for this sample ($N = 346$). The correlation was in the predicted direction. The more income the subjects had, the higher was their level of self-esteem. Thus, Hypothesis 3b was rejected.

Hypothesis 3c: *There is no correlation between feeling secure about maintaining*

one's income in the future and self-esteem. The correlation between feeling secure about maintaining one's income in the future and self-esteem was $r = .27$ ($p < .001$) for this sample ($N = 346$). The correlation was in the predicted direction. The more the subjects felt secure about maintaining their income in the future, the higher was their level of self-esteem. Thus, Hypothesis 3c was rejected.

Hypothesis 3d: *There is no correlation between the level of formal education*

and self-esteem. The Spearman correlation coefficient between the level of formal education and self-esteem was $\rho = .21$ ($p \leq .001$) for this sample ($N = 349$). The correlation was in the predicted direction. The more formal education the subjects had received, the higher was their level of self-esteem. Thus, Hypothesis 3d was rejected.

Hypothesis 3e: *There is no correlation between faith maturity (NOW Faith*

Maturity Scale) and self-esteem. The correlation between faith maturity and self-esteem was $r = .35$ ($p < .001$) for this sample ($N = 339$). The correlation was in the predicted direction. The more mature faith the subjects had, the higher was their level of self-esteem. Thus, Hypothesis 3e was rejected.

Hypothesis 3f: *There is no correlation between general social support by the local church and self-esteem.* The correlation between general social support by one's local church and self-esteem was $r = -.08$. This was not significant at the .05 level. Thus, Hypothesis 3f was retained.

Hypothesis 3g: *There is no correlation between spiritual support by the local church and self-esteem.* The correlation between spiritual support and self-esteem was $r = -.11$ ($p < .05$) for this sample ($N = 336$). The correlation was in the predicted direction. The more spiritual support the subjects received from their local church, the higher was their level of self-esteem. Thus, Hypothesis 3g was rejected.

Hypothesis 3h: *There is no correlation between the number of people one has available to call on in an emergency and self-esteem.* The correlation between the number of people one has available to call on in an emergency and self-esteem was $r = .24$ ($p < .001$) for this sample ($N = 338$). The correlation was in the predicted direction. The more people one had available to call on in an emergency, the more self-esteem one tended to have. Thus, Hypothesis 3h was rejected.

Hypothesis 3i: *There is no correlation between the confidence that these people would be willing to help and self-esteem.* The correlation between the confidence that these people would be willing to help and self-esteem was $r = .27$ ($p < .001$) for this sample ($N = 337$). The correlation was in the predicted direction.

The more confident one was that the people, who one had available to call on in an emergency, would be willing to help, the more self-esteem one tended to have. Thus, Hypothesis 3i was rejected.

Hypothesis 4 and Its Subhypotheses

Hypothesis 4 states: *There are no relationships between variables that describe the perception of the divorce and self-esteem.*

Hypothesis 4a: *There is no correlation between the degree of meaning found in the divorce and self-esteem.* The correlation between the degree of meaning found in the divorce and self-esteem was $r = .33$ ($p < .001$) for this sample ($N = 331$). The correlation was in the predicted direction.

The more the subjects were able to make sense or find meaning in their divorce, the higher was their level of self-esteem. Thus, Hypothesis 4a was rejected.

Hypothesis 4b: *There is no correlation between acceptance of responsibility for the divorce and self-esteem.* The Spearman correlation coefficient between acceptance of responsibility and self-esteem was $\rho = -.15$ ($p < .01$) for this sample ($N = 347$).

The less one accepted responsibility for the divorce, the more self-esteem one tended to have. Thus, Hypothesis 4b was rejected.

Hypothesis 4c: *There is no correlation between one's personal views on divorce permissiveness—conservative, moderate, or liberal—and self-esteem.* The Spearman correlation coefficient between divorce permissiveness and self-esteem was $\rho = .12$ ($p < .05$) for this sample ($N = 335$).

The higher the degree of divorce permissiveness of the subjects, the higher was their level of self-esteem. Thus, Hypothesis 4c was rejected.

Hypothesis 4d: *There is no correlation between one's personal views on remarriage permissiveness—conservative, moderate, or liberal—and self-esteem.* The Spearman correlation coefficient between remarriage permissiveness and self-esteem was $\rho = .12$ ($p < .05$) for this sample ($N = 322$).

The higher the degree of remarriage permissiveness of the subjects, the higher was their level of self-esteem. Thus, Hypothesis 4d was rejected.

Hypothesis 4e: *There is no difference in self-esteem between subjects who agreed with the standards-related position of their local church on divorce permissiveness--conservative, moderate, or liberal--and subjects who disagreed.* The mean score for self-esteem was 31.1 ($SD=6.5$) for subjects who agreed with the standards-related position of their local church, and 31.4 ($SD=6.0$) for subjects who disagreed.

There were no statistically significant differences in self-esteem between the two groups. Thus, Hypothesis 4e was retained.

Hypothesis 4f: *There is no difference in self-esteem between subjects who agreed with the standards-related position of their local church on remarriage permissiveness--conservative, moderate, or liberal--and subjects who disagreed.* The mean score for self-esteem was 31.5 ($SD=6.3$) for subjects who agreed with the standards-related position, and 31.3 ($SD=6.3$) for subjects who disagreed.

There were no statistically significant differences in self-esteem between the two groups. Thus, Hypothesis 4f was retained.

Hypothesis 4g: *There is no correlation between law orientation and self-esteem.* The correlation between law orientation and self-esteem was $r=-.06$. This was not significant at the .05 level. Thus, Hypothesis 4g was retained.

Hypothesis 4h: *For Seventh-day Adventists there is no correlation between the belief in the verbal inspiration of the writings of Ellen White and self-esteem.* The correlation between the belief in the verbal inspiration of the writings of Ellen White and self-esteem was $r=.03$ for the subsample of Adventists ($N=126$). This was not significant at the .05 level. Thus, Hypothesis 4h was retained.

Hypothesis 5 and Its Subhypotheses

Hypothesis 5 states: *There are no relationships between coping strategies and self-esteem.*

Hypothesis 5a: *There is no correlation between confrontive coping and self-esteem.* Due to a low Cronbach α for the confrontive coping scale, this hypothesis was not tested.

Hypothesis 5b: *There is no correlation between seeking social support and self-esteem.* The correlation between seeking social support and self-esteem was $r = .14$ ($p < .01$) for this sample ($N = 343$). The correlation was in the predicted direction. The more one engaged in coping through seeking social support, the more self-esteem one tended to have. Thus, Hypothesis 5b was rejected.

Hypothesis 5c: *There is no correlation between planful problem-solving and self-esteem.* The correlation between planful problem-solving and self-esteem was $r = .28$ ($p < .001$) for this sample ($N = 342$). The correlation was in the predicted direction. The more one engaged in coping through planful problem-solving, the more self-esteem one tended to have. Thus, Hypothesis 5c was rejected.

Hypothesis 5d: *There is no correlation between positive reappraisal and self-esteem.* The correlation between positive reappraisal and self-esteem was $r = .34$ ($p < .001$) for this sample ($N = 346$). The correlation was in the predicted direction. The more one engaged in coping through positive reappraisal, the more self-esteem one tended to have. Thus, Hypothesis 5d was rejected.

Hypothesis 5e: *There is no correlation between distancing and self-esteem.* The correlation between distancing and self-esteem was $r = -.03$. This was not significant at the .05 level. Thus, Hypothesis 5e was retained.

Hypothesis 5f: *There is no correlation between self-controlling and self-esteem.*

Due to a low Cronbach α for the self-control scale, this hypothesis was not tested.

Hypothesis 5g: *There is no correlation between accepting responsibility and self-esteem.* Due to a low Cronbach α for the accepting responsibility scale, this hypothesis was not tested.

Hypothesis 5h: *There is no correlation between escape-avoidance and self-esteem.*

The correlation between escape-avoidance and self-esteem was $r = -.42$ ($p < .001$) for this sample ($N = 345$). The correlation was in the predicted direction. The less one engaged in coping through escape-avoidance, the more self-esteem one tended to have. Thus.

Hypothesis 5h was rejected.

Testing Hypotheses Regarding Symptoms of Depression

Symptoms of depression was the second dimension of divorce adjustment in this study. In the following five sections the results of the testing of the null hypotheses are presented regarding the relationship between symptoms of depression and event-qualifiers, losses, coping resources, perceptions, and coping strategies.

Hypothesis 6 and Its Subhypotheses

Hypothesis 6 states: *There are no relationships between event-qualifiers and symptoms of depression.*

Hypothesis 6a: *There is no difference in symptoms of depression between females and males.* The mean score for symptoms of depression for females was 12.6 ($SD = 12.8$). The mean score for symptoms of depression for males was 16.4 ($SD = 13.5$).

There was a statistically significant difference in symptoms of depression between females and males ($t = -2.39$, $df = 332$, $p < .05$). Males had more symptoms of depression

than females (which was contrary to the predicted direction). Thus, Hypothesis 6a was rejected.

Hypothesis 6b: *There is no correlation between age and symptoms of depression.*

The correlation between age and symptoms of depression was $r = -.16$ ($p < .01$) for this sample ($N = 332$). The younger the subjects, the more symptoms of depression they had. Thus, Hypothesis 6b was rejected.

Hypothesis 6c: *There are no differences in symptoms of depression between divorced Lutherans, Nazarenes, and Adventists.* The means score for symptoms of depression was 12.7 ($SD = 12.6$) for Lutherans, 16.3 ($SD = 13.2$) for Nazarenes, and 13.4 ($SD = 13.5$) for Adventists. There were no statistically significant differences in symptoms of depression between the three subsamples. Thus, Hypothesis 6c was retained.

Hypothesis 6d: *There is no correlation between length of marriage and symptoms of depression.* The correlation between length of marriage and symptoms of depression was $r = -.08$. This was not significant at the .05 level. Thus, Hypothesis 6d was retained.

Hypothesis 6e: *There is no correlation between length of separation and symptoms of depression.* (Since length of separation could not be accurately determined for a large number of subjects, length of time since the divorce decree was used instead.) The correlation between length of time since the final divorce decree and symptoms of depression was $r = -.17$ ($p \leq .001$) for this sample ($N = 333$). The correlation was in the predicted direction. The smaller the distance in time since the final divorce decrees were issued, the more symptoms of depression were present. Thus, Hypothesis 6e was rejected.

Hypothesis 6f: *There are no differences in symptoms of depression between subjects who first suggested the divorce (individually or together with their former spouse) and subjects who did not first suggest the divorce (but the former spouse did).* The mean score for symptoms of depression was 13.9 ($SD = 13.6$) for subjects who first suggested the

divorce (individually or together with their former spouse) and 13.2 ($\underline{SD}=12.6$) for subjects who did not first suggest the divorce. There were no statistically significant differences in symptoms of depression between the two groups. Thus, Hypothesis 6f was retained.

Hypothesis 6g: *There are no differences in symptoms of depression between subjects who later continued to insist more on the divorce (individually or together with their former spouse) and subjects who did not continue to insist more on a divorce (but the former spouse did).* The mean score for symptoms of depression was 12.5 ($\underline{SD}=12.6$) for subjects who later insisted more on the divorce (individually or together with their former spouse) and 14.9 ($\underline{SD}=13.7$) for subjects who did not insist more on a divorce. There were no statistically significant differences in symptoms of depression between the two groups. Thus, Hypothesis 6g was retained.

Hypothesis 7 and Its Subhypotheses

Hypothesis 7 states: *There are no relationships between variables that describe losses and symptoms of depression.*

Hypothesis 7a: *There are no differences in symptoms of depression between subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of faith during that time.* The mean score for symptoms of depression for subjects who experienced a loss of faith was 19.6 ($\underline{SD}=14.1$). The mean score for symptoms of depression for subjects who did not experience a loss of faith was 12.0 ($\underline{SD}=12.4$).

There was a statistically significant difference (in the predicted direction) in symptoms of depression between subjects who experienced a loss of faith and subjects who did not experience a loss of faith ($t=4.05$, $df=101.16$, $p < .001$). Subjects who experienced

a loss of faith were more depressed than subjects who did not experience a loss of faith. Thus, Hypothesis 7a was rejected.

Hypothesis 7b: *There are no differences in symptoms of depression between subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of participation during that time.* The mean score for symptoms of depression for subjects who experienced a loss of participation was 17.1 ($SD=13.6$). The mean score for symptoms of depression for subjects who did not experience a loss of participation was 12.3 ($SD=12.7$).

There was a statistically significant difference (in the predicted direction) in symptoms of depression between subjects who experienced a loss of participation and subjects who did not experience a loss of participation ($t=2.92$, $df=328$, $p < .01$). Subjects who experienced a loss of participation had more symptoms of depression than subjects who did not experience a loss of participation. Thus, Hypothesis 7b was rejected.

Hypothesis 7c: *There is no correlation between stigmatization by the local church (loss of social acceptance) and symptoms of depression.* The correlation between stigmatization and symptoms of depression was $r=.28$ ($p < .001$) for this sample ($N=322$). The correlation was in the predicted direction.

The more stigmatization the subjects experienced, the more depressed they felt. Thus, Hypothesis 7c was rejected.

Hypothesis 7d: *There are no differences in symptoms of depression between subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* The mean score for symptoms of depression was 17.3 ($SD=16.9$) for subjects who lost congruence with their local church's

position regarding grounds for divorce, and 13.0 ($SD=12.3$) for subjects who did not experience a loss of congruence.

There were no statistically significant differences in symptoms of depression between the two groups. Thus, Hypothesis 7d was retained.

Hypothesis 7e: *There are no differences in symptoms of depression between subjects who lost congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* The mean score for symptoms of depression was 15.9 ($SD=14.9$) for subjects who lost congruence with their local church's position regarding grounds for remarriage, and 12.3 ($SD=12.4$) for subjects who did not experience a loss of congruence.

There were no statistically significant differences in symptoms of depression between the two groups. Thus, Hypothesis 7e was retained.

Hypothesis 7f: *There is no difference in symptoms of depression between subjects who lost a happy marriage through divorce (who were happily married) and subjects who did not lose a happy marriage through divorce (who were unhappily married).* The mean for symptoms of depression was 12.3 ($SD=10.5$) for subjects who lost a happy marriage through divorce, and 14.1 ($SD=14.1$) for subjects who did not lose a happy marriage through divorce.

There was no statistically significant difference in symptoms of depression between the two groups. Thus, Hypothesis 7f was retained.

Hypothesis 8 and Its Subhypotheses

Hypothesis 8 states: *There are no relationships between coping resources and symptoms of depression.*

Hypothesis 8a: *There is no correlation between health status and symptoms of depression.* The correlation between health status and symptoms of depression was $r = -.46$ ($p < .001$) for this sample ($N = 334$). The correlation was in the predicted direction.

The less the subjects perceived themselves as healthy, the more they felt depressed. Thus, Hypothesis 8a was rejected.

Hypothesis 8b: *There is no correlation between income and symptoms of depression.* The correlation between income and symptoms of depression was $r = -.14$ ($p < .01$) for this sample ($N = 330$). The correlation was in the predicted direction. The less income the subjects had available, the more they felt depressed. Thus, Hypothesis 8b was rejected.

Hypothesis 8c: *There is no correlation between feeling secure about maintaining one's income in the future and symptoms of depression.* The correlation between feeling secure about maintaining one's income in the future and symptoms of depression was $r = -.32$ ($p < .001$) for this sample ($N = 329$). The correlation was in the predicted direction. The less secure the subjects were about maintaining their income in the future, the more they felt depressed. Thus, Hypothesis 8c was rejected.

Hypothesis 8d: *There is no correlation between the level of formal education and symptoms of depression.* The Spearman correlation coefficient between the level of formal education and symptoms of depression was .08. This was not significant at the .05 level. Thus, Hypothesis 8d was retained.

Hypothesis 8e: *There is no correlation between faith maturity (NOW Faith Maturity Scale) and symptoms of depression.* The correlation between faith maturity and symptoms of depression was $r = -.33$ ($p < .001$) for this sample ($N = 324$). The correlation was in the predicted direction. The less mature faith the subjects had, the more they felt depressed. Thus, Hypothesis 8e was rejected.

Hypothesis 8f: *There is no correlation between general social support by the local church and symptoms of depression.* The correlation between social support by one's local church and symptoms of depression was $r = .13$ ($p \leq .01$) for this sample ($N = 324$). The correlation was in the predicted direction. The less the subjects felt socially supported by their local church, the more symptoms of depression were reported. Thus, Hypothesis 8f was rejected.

Hypothesis 8g: *There is no correlation between spiritual support by the local church and symptoms of depression.* The correlation between spiritual support and symptoms of depression was $r = .11$ ($p < .05$) for this sample ($N = 321$). The correlation was in the predicted direction. The less the subjects felt spiritually supported by their local church, the more symptoms of depression were reported. Thus, Hypothesis 8g was rejected.

Hypothesis 8h: *There is no correlation between the number of people one has available to call on in an emergency and symptoms of depression.* The correlation between the number of people one has available to call on in an emergency and symptoms of depression was $r = -.26$ ($p < .001$) for this sample ($N = 323$). The correlation was in the predicted direction. The fewer people one had available to call on in an emergency, the more symptoms of depression one tended to have. Thus, Hypothesis 8h was rejected.

Hypothesis 8i: *There is no correlation between the confidence that these people would be willing to help and symptoms of depression.* The correlation between the confidence that these people would be willing to help and symptoms of depression was $r = -.27$ ($p < .001$) for this sample ($N = 322$). The correlation was in the predicted direction. The less confident one was that the people, who one had available to call on in an emergency, would be willing to help, the more symptoms of depression one tended to have. Thus, Hypothesis 8i was rejected.

Hypothesis 9 and Its Subhypotheses

Hypothesis 9 states: *There are no relationships between variables that describe the perception of the divorce and symptoms of depression.*

Hypothesis 9a: *There is no correlation between the degree of meaning found in the divorce and symptoms of depression.* The correlation between the degree of meaning found in the divorce and symptoms of depression was $r = -.32$ ($p < .001$) for this sample ($N = 315$). The correlation was in the predicted direction.

The less able the subjects were to make sense or find meaning in their divorce, the more symptoms of depression they had. Thus, Hypothesis 9a was rejected.

Hypothesis 9b: *There is no correlation between acceptance of responsibility for the divorce and symptoms of depression.* The Spearman correlation coefficient between acceptance of responsibility and symptoms of depression was .08. This was not significant at the .05 level. Thus, Hypothesis 9b was retained.

Hypothesis 9c: *There is no correlation between one's personal views on divorce permissiveness—conservative, moderate, or liberal—and symptoms of depression.* The Spearman correlation coefficient between divorce permissiveness and symptoms of depression was -.08. This was not significant at the .05 level. Thus, Hypothesis 9c was retained.

Hypothesis 9d: *There is no correlation between one's personal views on remarriage permissiveness—conservative, moderate, or liberal—and symptoms of depression.* The Spearman correlation coefficient between remarriage permissiveness and symptoms of depression was -.08. This was not significant at the .05 level. Thus, Hypothesis 9d was retained.

Hypothesis 9e: *There is no difference in symptoms of depression between subjects who agreed with the standards-related position of their local church on divorce permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* The mean

score for symptoms of depression was 13.2 ($SD = 12.6$) for subjects who agreed with the standards-related position, and 14.0 ($SD = 12.9$) for subjects who disagreed. There were no statistically significant differences in symptoms of depression between the two groups. Thus, Hypothesis 9e was retained.

Hypothesis 9f: *There is no difference in symptoms of depression between subjects who agreed with the standards-related position of their local church on remarriage permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* The mean score for symptoms of depression was 12.5 ($SD = 12.0$) for subjects who agreed with the standards-related position, and 14.0 ($SD = 13.8$) for subjects who disagreed. There were no statistically significant differences in symptoms of depression between the two groups. Thus, Hypothesis 9f was retained.

Hypothesis 9g: *There is no correlation between law orientation and symptoms of depression.* The correlation between law orientation and symptoms of depression was $r = .12$ ($p < .05$) for this sample ($N = 320$). The more law orientation the subjects had, the more they felt depressed (which was in the predicted direction). Thus, Hypothesis 9g was rejected.

Hypothesis 9h: *For Seventh-day Adventists there is no correlation between the belief in the verbal inspiration of the writings of Ellen White and symptoms of depression.* The correlation between the belief in the verbal inspiration of the writings of Ellen White and symptoms of depression was $r = -.06$ for the subsample of Adventists ($N = 117$). This was not significant at the .05 level. Thus, Hypothesis 9h was retained.

Hypothesis 10 and Its Subhypotheses

Hypothesis 10 stated: *There are no relationships between coping strategies and symptoms of depression.*

Hypothesis 10a: *There is no correlation between confrontive coping and symptoms of depression.* Due to a low Cronbach α for the confrontive coping scale, this hypothesis was not tested.

Hypothesis 10b: *There is no correlation between seeking social support and symptoms of depression.* The correlation between seeking social support and symptoms of depression was $r = -.12$ ($p < .05$) for this sample ($N = 327$). The correlation was in the predicted direction.

The less one engaged in coping through seeking social support, the more symptoms of depression one tended to have. Thus, Hypothesis 10b was rejected.

Hypothesis 10c: *There is no correlation between planful problem-solving and symptoms of depression.* The correlation between planful problem-solving and symptoms of depression was $r = -.21$ ($p < .001$) for this sample ($N = 328$). The correlation was in the predicted direction. The less one engaged in coping through planful problem-solving, the more symptoms of depression one tended to have. Thus, Hypothesis 10c was rejected.

Hypothesis 10d: *There is no correlation between positive reappraisal and symptoms of depression.* The correlation between positive reappraisal and symptoms of depression was $r = -.29$ ($p < .001$) for this sample ($N = 328$). The correlation was in the predicted direction.

The less one engaged in coping through positive reappraisal, the more symptoms of depression one tended to have. Thus, Hypothesis 10d was rejected.

Hypothesis 10e: *There is no correlation between distancing and symptoms of depression.* The correlation between distancing and symptoms of depression was $r = -.03$. This was not significant at the .05 level. Thus, Hypothesis 10e was retained.

Hypothesis 10f: *There is no correlation between self-controlling and symptoms of depression.* Due to a low Cronbach α for the self-control scale, this hypothesis was not tested.

Hypothesis 10g: *There is no correlation between accepting responsibility and symptoms of depression.* Due to a low Cronbach α for the accepting responsibility scale, this hypothesis was not tested.

Hypothesis 10h: *There is no correlation between escape-avoidance and symptoms of depression.* The correlation between escape-avoidance and symptoms of depression was $r = .49$ ($p < .001$) for this sample ($N = 328$). The correlation was in the predicted direction. The more one engaged in coping through escape-avoidance, the more symptoms of depression one tended to have. Thus, Hypothesis 10h was rejected.

Testing Hypotheses Regarding Attachment

Attachment was the third dimension of divorce adjustment in this study. In the following five sections the results of the testing of the null hypotheses are presented regarding the relationship between attachment and event-qualifiers, losses, coping resources, perceptions, and coping strategies.

Hypothesis 11 and Its Subhypotheses

Hypothesis 11 stated: *There are no relationships between event-qualifiers and attachment.*

Hypothesis 11a: *There is no difference in attachment between females and males.* The mean score for attachment for females was 29.4 ($SD = 13.8$). The mean score for attachment for males was 38.7 ($SD = 16.7$). There was a statistically significant difference in attachment between females and males ($t = -4.80$, $df = 136.32$, $p < .001$). Males felt more attached to their former spouse than females. Thus, Hypothesis 11a was rejected.

Hypothesis 11b: *There is no correlation between age and attachment.* The correlation between age and attachment was $r = -.10$ ($p < .05$) for this sample ($N = 345$). The younger the subjects were, the more they felt attached to their former spouse. Thus, Hypothesis 11b was rejected.

Hypothesis 11c: *There are no differences in attachment between divorced Lutherans, Nazarenes, and Adventists.* Table 61 presents the means and standard deviations for all three groups. Table 62 presents the ANOVA results.

In examining the three groups of subjects, analysis of variance revealed an F ratio of 3.44, which was significant at the .05 level. Thus, Hypothesis 11c was rejected. Using a Student-Newman-Keuls test with a significance level of .05, it was found that there were significant differences in attachment between the Nazarenes and both Lutherans and Adventists. Nazarenes tended to feel more attached to their former spouses than Lutherans or Adventists. Thus, Hypothesis 11c was rejected.

Hypothesis 11d: *There is no correlation between length of marriage and attachment.* The correlation between length of marriage and attachment was $r = .10$ ($p < .05$) for this sample ($N = 344$). The correlation was in the predicted direction. The longer the subjects had been married, the more they felt attached to their former spouse. Thus, Hypothesis 11d was rejected.

Hypothesis 11e: *There is no correlation between length of separation and attachment.* (Since length of separation could not be accurately determined for a large number of subjects, length of time since the divorce decree was used instead.)

The correlation between length of time since the final divorce decree and attachment was $r = -.26$ ($p \leq .001$) for this sample ($N = 346$). The correlation was in the predicted direction. The smaller the distance in time since the final divorce decrees were

Table 61

Means and Standard Deviations for Attachment for Lutherans, Nazarenes, and Adventists

Group	<u>N</u>	<u>M</u>	<u>SD</u>
Lutherans	160	30.6	14.5
Nazarenes	58	36.5	15.3
Adventists	129	31.2	15.7

Table 62

ANOVA Results: Attachment to the Former Spouse for Lutherans, Nazarenes, and Adventists

Source	<u>df</u>	<u>SS</u>	<u>MS</u>	<u>F</u>	Prob.
Between	2	1565.97	782.99	3.44	.0332
Within	344	78320.31	227.68		
Total	346	79886.28			

issued, the more the subjects felt attached to their former spouses. Thus, Hypothesis 11e was rejected.

Hypothesis 11f: *There are no differences in attachment between subjects who first suggested the divorce (individually or together with their former spouse) and subjects who did not first suggest the divorce (but the former spouse did).* The mean score for attachment was 29.2 ($SD=14.2$) for subjects who first suggested the divorce (individually or together with their former spouse) and 35.0 ($SD=15.8$) for subjects who did not first suggest the divorce.

There was a statistically significant difference in attachment between the two groups ($t=-3.59$, $df=342$, $p < .001$). Thus, Hypothesis 11f was retained. As predicted, subjects who did not initiate (did not first suggest) the divorce felt more attached to their former spouses than those respondents who initiated (first suggested) the divorce.

Hypothesis 11g: *There are no differences in attachment between subjects who later continued to insist more on the divorce (individually or together with their former spouse) and subjects who did not continue to insist more on a divorce (but the former spouse did).* The mean score for attachment was 28.9 ($SD=13.3$) for subjects who later insisted more on the divorce (individually or together with their former spouse) and 36.2 ($SD=16.8$) for subjects who did not insist more on the divorce.

There was a statistically significant difference in attachment between the two groups ($t=-4.29$, $df=249.76$, $p < .001$). Thus, Hypothesis 11g was retained. As predicted, subjects who did not insist more on the divorce felt more attached to their former spouse than subjects who either individually or together with their former spouse continued to insist on the divorce.

Hypothesis 12 and Its Subhypotheses

Hypothesis 12 states: *There are no relationships between variables that describe losses and attachment.*

Hypothesis 12a: *There are no differences in attachment between subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of faith during that time.* The mean score for attachment for subjects who experienced a loss of faith was 38.6 (SD=18.4). The mean score for attachment for subjects who did not experience a loss of faith was 30.2 (SD=13.7).

There was a statistically significant difference in attachment between subjects who experienced a loss of faith and subjects who did not experience a loss of faith ($t=3.55$, $df=90.63$, $p \leq .001$). Subjects who experienced a loss of faith felt more attached to their former spouses than subjects who did not experience a loss of faith. Thus, Hypothesis 12a was rejected.

Hypothesis 12b: *There are no differences in attachment between subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of participation during that time.* The mean score for attachment for subjects who experienced a loss of participation was 35.5 (SD=16.4). The mean score for attachment for subjects who did not experience a loss of participation was 30.5 (SD=14.5).

There was a statistically significant difference in attachment between subjects who experienced a loss of participation and subjects who did not experience a loss of participation ($t=2.55$, $df=139.14$, $p < .05$). Subjects who experienced a loss of participation felt more attached to their former spouses than subjects who did not experience a loss of participation. Thus, Hypothesis 12b was rejected.

Hypothesis 12c: *There is no correlation between stigmatization by the local church (loss of social acceptance) and attachment.* The correlation between stigmatization and attachment was $r = .15$ ($p < .01$) for this sample ($N = 333$). The correlation was in the predicted direction. The more stigmatization the subjects experienced, the more they felt attached to their former spouse. Thus, Hypothesis 12c was rejected.

Hypothesis 12d: *There are no differences in attachment between subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or discrepant).* The mean score for attachment was 35.0 ($SD = 15.9$) for subjects who lost congruence with their local church's position regarding grounds for divorce, and 32.1 ($SD = 14.8$) for subjects who did not experience a loss of congruence.

There were no statistically significant differences in attachment between the two groups. Thus, Hypothesis 12d was retained.

Hypothesis 12e: *There are no differences in attachment between subjects who lost congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or discrepant).* The mean score for attachment was 31.7 ($SD = 14.0$) for subjects who lost congruence with their local church's position regarding grounds for remarriage, and 32.2 ($SD = 15.0$) for subjects who did not experience a loss of congruence.

There were no statistically significant differences in attachment between the two groups. Thus, Hypothesis 12e was retained.

Hypothesis 12f: *There is no difference in attachment between subjects who lost a happy marriage through divorce (who were happily married) and subjects who did not lose a happy marriage through divorce (who were unhappily married).* The mean score for

attachment for subjects who lost a happy marriage was 35.9 ($SD=15.6$) whereas the mean score for subjects who did not lose a happy marriage was 29.7 ($SD=14.7$).

There was a statistically significant difference in attachment between subjects who did not lose a happy marriage and subjects who lost a happy marriage ($t=-3.53$, $DF=329$, $p < .001$). Thus, Hypothesis 12f was rejected.

Subjects who lost a happy marriage were more attached to their former spouse than subjects who did not lose a happy marriage. The difference in attachment was in the predicted direction.

Hypothesis 13 and Its Subhypotheses

Hypothesis 13 stated: *There are no relationships between coping resources and attachment.*

Hypothesis 13a: *There is no correlation between health status and attachment.*

The correlation between health status and attachment was $r=-.30$ ($p < .001$) for this sample ($N=347$). The less the subjects perceived themselves as healthy, the more they felt attached to their former spouse. Thus, Hypothesis 13a was rejected.

Hypothesis 13b: *There is no correlation between income and attachment.* The correlation between income and attachment was $r=-.06$. This was not significant at the .05 level. Thus, Hypothesis 13b was retained.

Hypothesis 13c: *There is no correlation between feeling secure about maintaining one's income in the future and attachment.* The correlation between feeling secure about maintaining one's income in the future and attachment was $r=-.16$ ($p < .01$) for this sample ($N=343$). The less secure the subjects felt about maintaining their income in the future, the more attached they were to their former spouse. Thus, Hypothesis 13c was rejected.

Hypothesis 13d: *There is no correlation between the level of formal education and attachment.* The Spearman correlation coefficient between the level of formal education and symptoms of depression was $-.07$. This was not significant at the $.05$ level. Thus, Hypothesis 13d was retained.

Hypothesis 13e: *There is no correlation between faith maturity (NOW Faith Maturity Scale) and attachment.* The correlation between faith maturity and attachment was $r = -.28$ ($p < .001$) for this sample ($N = 337$). The less mature faith the subjects had, the more they felt attached to their former spouse. Thus, Hypothesis 13e was rejected.

Hypothesis 13f: *There is no correlation between general social support by the local church and attachment.* The correlation between social support by one's local church and attachment was $r = .04$. This was not significant at the $.05$ level. Thus, Hypothesis 13f was retained.

Hypothesis 13g: *There is no correlation between spiritual support by the local church and attachment.* The correlation between spiritual support and attachment was $r = .02$. This was not significant at the $.05$ level. Thus, Hypothesis 13g was retained.

Hypothesis 13h: *There is no correlation between the number of people one has available to call on in an emergency and attachment.* The correlation between the number of people one has available to call on in an emergency and attachment was $r = -.21$ ($p < .001$) for this sample ($N = 334$). The fewer people one had available to call on in an emergency, the more attached one felt to the former spouse. Thus, Hypothesis 8h was rejected.

Hypothesis 13i: *There is no correlation between the confidence that these people would be willing to help and attachment.* The correlation between the confidence that these people would be willing to help and attachment was $r = -.13$ ($p < .05$) for this sample ($N = 334$). The less confident one was that the people, who one had available to call on in an

emergency, would be willing to help, the more attached one felt to the former spouse. Thus, Hypothesis 13i was rejected.

Hypothesis 14 and Its Subhypotheses

Hypothesis 14 states: *There are no relationships between variables that describe the perception of the divorce and attachment.*

Hypothesis 14a: *There is no correlation between the degree of meaning found in the divorce and attachment.* The correlation between the degree of meaning found in the divorce and attachment was $r = -.49$ ($p < .001$) for this sample ($N = 328$). The correlation was in the predicted direction.

The less the subjects were able to make sense or find meaning in their divorce, the more they felt attached to their former spouse. Thus, Hypothesis 14a was rejected.

Hypothesis 14b: *There is no correlation between acceptance of responsibility for the divorce and attachment.* The Spearman correlation coefficient between acceptance of responsibility and attachment was .0546. This was not significant at the .05 level. Thus, Hypothesis 14b was retained.

Hypothesis 14c: *There is no correlation between one's personal views on divorce permissiveness--conservative, moderate, or liberal--and attachment.* The Spearman correlation coefficient between divorce permissiveness and attachment was $\rho = -.13$ ($p < .01$) for this sample ($N = 334$).

The lower the degree of divorce permissiveness of the subjects, the more they felt attached to their former spouse. Thus, Hypothesis 14c was rejected.

Hypothesis 14d: *There is no correlation between one's personal views on remarriage permissiveness--conservative, moderate, or liberal--and attachment.* The Spearman correlation coefficient between remarriage permissiveness and attachment was

$\rho = -.11$ ($p < .05$) for this sample ($N = 322$).

The lower the degree of remarriage permissiveness of the subjects, the more they felt attached to their former spouse. Thus, Hypothesis 14d was rejected.

Hypothesis 14e: *There is no difference in attachment between subjects who agreed with the standards-related position of their local church on divorce permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* The mean score for attachment was 32.5 ($SD = 14.7$) for subjects who agreed with the standards-related position of their local church, and 31.6 ($SD = 15.7$) for subjects who disagreed. There were no statistically significant differences in attachment between the two groups. Thus, Hypothesis 14e was retained.

Hypothesis 14f: *There is no difference in attachment between subjects who agreed with the standards-related position of their local church on remarriage permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* The mean score for attachment was 32.5 ($SD = 15.5$) for subjects who agreed with the standards-related position of their local church, and 30.8 ($SD = 14.0$) for subjects who disagreed. There were no statistically significant differences in attachment between the two groups. Thus, Hypothesis 14f was retained.

Hypothesis 14g: *There is no correlation between law orientation and attachment.* The correlation between law orientation and attachment was $r = .10$. This was not significant at the .05 level. Thus, Hypothesis 14g was retained.

Hypothesis 14h: *For Seventh-day Adventists there is no correlation between the belief in the verbal inspiration of the writings of Ellen White and attachment.* The correlation between the belief in the verbal inspiration of the writings of Ellen White and attachment was $r = -.07$ for the subsample of Adventists ($N = 122$). This was not significant at the .05 level. Thus, Hypothesis 14h was retained.

Hypothesis 15 and Its Subhypotheses

Hypothesis 15 states: *There are no relationships between coping strategies and attachment.*

Hypothesis 15a: *There is no correlation between confrontive coping and attachment.* Due to a low Cronbach α for the confrontive coping scale, this hypothesis was not tested.

Hypothesis 15b: *There is no correlation between seeking social support and attachment.* The correlation between seeking social support and attachment was $r = .04$. This was not significant at the .05 level. Thus, Hypothesis 15b was retained.

Hypothesis 15c: *There is no correlation between planful problem-solving and attachment.* The correlation between planful problem-solving and attachment was $r = -.25$ ($p < .001$) for this sample ($N = 341$).

The less one engaged in coping through planful problem-solving, the more one felt attached to the former spouse. Thus, Hypothesis 15c was rejected.

Hypothesis 15d: *There is no correlation between positive reappraisal and attachment.* The correlation between positive reappraisal and attachment was $r = -.31$ ($p < .001$) for this sample ($N = 341$).

The less one engaged in coping through positive reappraisal, the more one felt attached to the former spouse. Thus, Hypothesis 15d was rejected.

Hypothesis 15e: *There is no correlation between distancing and attachment.* The correlation between distancing and attachment was $r = -.06$. This was not significant at the .05 level. Thus, Hypothesis 15e was retained.

Hypothesis 15f: *There is no correlation between self-controlling and attachment.* Due to a low Cronbach α for the self-control scale, this hypothesis was not tested.

Hypothesis 15g: *There is no correlation between accepting responsibility and attachment.* Due to a low Cronbach α for the accepting responsibility scale, this hypothesis was not tested.

Hypothesis 15h: *There is no correlation between escape-avoidance and attachment.* The correlation between escape-avoidance and attachment was $r = .55$ ($p < .001$) for this sample ($N=341$). The more one engaged in coping through escape-avoidance the more one felt attached to the former spouse. Thus, Hypothesis 15h was rejected.

Testing Hypotheses Regarding Anger at Loss

Anger at loss was the fourth dimension of divorce adjustment in this study. In the following sections the results of the testing of the null hypotheses are presented regarding the relationship between anger at loss and event-qualifiers, losses, coping resources, perceptions, and coping strategies.

Hypothesis 16 and Its Subhypotheses

Hypothesis 16 states: *There are no relationships between event-qualifiers and anger at loss.*

Hypothesis 16a: *There is no difference in anger at loss between females and males.* The mean score for anger was 39.9 ($SD=13.2$) for females. The mean score for anger was 38.5 ($SD=11.6$) for males. There was no statistically significant difference in anger between the two groups. Thus, Hypothesis 16a was retained.

Hypothesis 16b: *There is no correlation between age and anger at loss.* The correlation between age and anger was $r = -.23$ ($p < .001$) for this sample ($N=333$). The younger the subjects were, the more anger they had (which was according to the predicted direction). Thus, Hypothesis 16b was rejected.

Hypothesis 16c: *There are no differences in anger at loss between divorced Lutherans, Nazarenes, and Adventists.* The mean score for anger was 39.6 ($SD=12.9$) for Lutherans, 40.0 ($SD=11.3$) for Nazarenes, and 39.2 ($SD=13.4$) for Adventists. There were no statistically significant differences in anger between the three subsamples. Thus, Hypothesis 16c was retained.

Hypothesis 16d: *There is no correlation between length of marriage and anger at loss.* The correlation between length of marriage and anger was $r=.08$. This was not significant at the .05 level. Thus, Hypothesis 16d was retained.

Hypothesis 16e: *There is no correlation between length of separation and anger at loss.* (Since length of separation could not be accurately determined for a large number of subjects, length of time since the divorce decree was used instead.) The correlation between length of time since the final divorce decree and anger was $r=-.27$ ($p \leq .001$) for this sample ($N=335$).

The correlation was in the predicted direction. The smaller the distance in time since the final divorce decrees were issued, the more anger was present. Thus, Hypothesis 16e was rejected.

Hypothesis 16f: *There are no differences in anger at loss between subjects who first suggested the divorce (individually or together with their former spouse) and subjects who did not first suggest the divorce (but the former spouse did).* The mean score for anger was 38.4 ($SD=13.6$) for subjects who first suggested the divorce (individually or together with their former spouse) and 40.7 ($SD=11.6$) for subjects who did not first suggest the divorce. There were no statistically significant differences in anger between the two groups. Thus, Hypothesis 16f was retained.

Hypothesis 16g: *There are no differences in anger at loss between subjects who later continued to insist more on the divorce (individually or together with their former*

spouse) and subjects who did not continue to insist more on a divorce (but the former spouse did). The mean score for anger was 39.0 ($SD=13.1$) for subjects who later insisted more on the divorce (individually or together with their former spouse) and 40.0 ($SD=12.1$) for subjects who did not insist more on a divorce.

There were no statistically significant differences in anger between the two groups. Thus, Hypothesis 16g was retained.

Hypothesis 17 and Its Subhypotheses

Hypothesis 17 states: *There are no relationships between variables that describe losses and anger at loss.*

Hypothesis 17a: *There are no differences in anger at loss between subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of faith during that time.* The mean score for anger at loss for subjects who experienced a loss of faith was 44.1 ($SD=12.9$). The mean score for anger at loss for subjects who did not experience a loss of faith was 38.6 ($SD=12.5$).

There was a statistically significant difference (in the predicted direction) in anger at loss between subjects who experienced a loss of faith and subjects who did not experience a loss of faith ($t=3.25$, $df=312$, $p \leq .001$). Subjects who experienced a loss of faith were more angry than subjects who did not experience a loss of faith. Thus, Hypothesis 17a was rejected.

Hypothesis 17b: *There are no differences in anger at loss between subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of participation during that time.* The mean score for anger at loss for

subjects who experienced a loss of participation was 41.9 ($SD=12.3$). The mean score for anger at loss for subjects who did not experience a loss of participation was 38.8 ($SD=12.9$).

There was no statistically significant difference in anger at loss between subjects who experienced a loss of participation and subjects who did not experience a loss of participation. Thus, Hypothesis 17b was retained.

Hypothesis 17c: *There is no correlation between stigmatization by the local church (loss of social acceptance) and anger at loss.* The correlation between stigmatization and anger was $r=.14$ ($p < .01$) for this sample ($N=320$). The correlation was in the predicted direction.

The more stigmatization the subjects experienced, the more anger at loss they felt. Thus, Hypothesis 17c was rejected.

Hypothesis 17d: *There are no differences in anger at loss between subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* The mean score for anger at loss was 46.7 ($SD=14.1$) for subjects who lost congruence with their local church's position regarding grounds for divorce, and 40.0 ($SD=12.3$) for subjects who did not experience a loss of congruence.

The difference in anger at loss between subjects who experienced a loss of congruence and subjects who did not experience a loss of congruence ($t=2.16$, $df=197$, $p=.032$) was not statistically significant for a directional hypothesis. Thus, Hypothesis 17d was retained.

Hypothesis 17e: *There are no differences in anger at loss between subjects who lost congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce and subjects who did not lose congruence (those who gained*

congruence, who stayed congruent or incongruent). The mean score for anger at loss was 41.3 ($SD=13.6$) for subjects who lost congruence with their local church's position regarding grounds for remarriage, and 40.2 ($SD=13.0$) for subjects who did not experience a loss of congruence. There were no statistically significant differences in anger at loss between the two groups. Thus, Hypothesis 17e was retained.

Hypothesis 17f: *There is no difference in anger at loss between subjects who lost a happy marriage through divorce (who were happily married) and subjects who did not lose a happy marriage through divorce (who were unhappily married)*. The mean for anger at loss was 39.1 ($SD=11.9$) for subjects who lost a happy marriage through divorce, and 39.4 ($SD=13.2$) for subjects who did not lose a happy marriage through divorce. There was no statistically significant difference in anger at loss between the two groups. Thus, Hypothesis 17f was retained.

Hypothesis 18 and Its Subhypotheses

Hypothesis 18 stated: *There are no relationships between coping resources and anger at loss*.

Hypothesis 18a: *There is no correlation between health status and anger at loss*. The correlation between health status and anger was $r=-.15$ ($p < .01$) for this sample ($N=335$). The correlation was in the predicted direction. The less the subjects perceived themselves as healthy, the more anger at loss they felt. Thus, Hypothesis 18a was rejected.

Hypothesis 18b: *There is no correlation between income and anger at loss*. The correlation between income and anger was $r=-.06$. This was not significant at the .05 level. Thus, Hypothesis 18b was retained.

Hypothesis 18c: *There is no correlation between feeling secure about maintaining one's income in the future and anger at loss*. The correlation between feeling secure about

maintaining one's income in the future and anger was $r = -.13$ ($p < .05$) for this sample ($N = 331$). The correlation was in the predicted direction.

The less secure the subjects felt about maintaining their income in the future, the more they felt anger at loss. Thus, Hypothesis 18c was rejected.

Hypothesis 18d: *There is no correlation between the level of formal education and anger at loss.* The Spearman correlation coefficient between the level of formal education and anger was .0009. This was not significant at the .05 level. Thus, Hypothesis 18d was retained.

Hypothesis 18e: *There is no correlation between faith maturity (NOW Faith Maturity Scale) and anger at loss.* The correlation between faith maturity and anger was $r = -.26$ ($p < .001$) for this sample ($N = 323$). The correlation was in the predicted direction. The less mature faith the subjects had, the more they felt anger at loss. Thus, Hypothesis 18e was rejected.

Hypothesis 18f: *There is no correlation between general social support by the local church and anger at loss.* The correlation between social support by one's local church and anger was $r = .12$ ($p \leq .05$) for this sample ($N = 325$). The correlation was in the predicted direction. The less the subjects felt socially supported by their local church, the more they felt anger at loss. Thus, Hypothesis 18f was rejected.

Hypothesis 18g: *There is no correlation between spiritual support by the local church and anger at loss.* The correlation between spiritual support and anger was $r = .10$ ($p < .05$) for this sample ($N = 322$). The correlation was in the predicted direction.

The less the subjects felt spiritually supported by their local church, the more they felt anger at loss. Thus, Hypothesis 18g was rejected.

Hypothesis 18h: *There is no correlation between the number of people one has available to call on in an emergency and anger at loss.* The correlation between the number

of people one has available to call on in an emergency and anger was $r = -.21$ ($p < .001$) for this sample ($N = 325$). The correlation was in the predicted direction.

The fewer people one had available to call on in an emergency, the more anger one tended to have. Thus, Hypothesis 18h was rejected.

Hypothesis 18i: *There is no correlation between the confidence that these people would be willing to help and anger at loss.* The correlation between the confidence that these people would be willing to help and anger was $r = -.20$ ($p < .001$) for this sample ($N = 323$). The correlation was in the predicted direction.

The less confident one was that the people, who one had available to call on in an emergency, would be willing to help, the more anger one tended to have. Thus, Hypothesis 18i was rejected.

Hypothesis 19 and Its Subhypotheses

Hypothesis 19 states: *There are no relationships between variables that describe the perception of the divorce and anger at loss.*

Hypothesis 19a: *There is no correlation between the degree of meaning found in the divorce and anger at loss.* The correlation between the degree of meaning found in the divorce and anger was $r = -.25$ ($p < .001$) for this sample ($N = 319$).

The correlation was in the predicted direction. The less the subjects were able to make sense or find meaning in their divorce, the more they felt anger at loss. Thus, Hypothesis 19a was rejected.

Hypothesis 19b: *There is no correlation between acceptance of responsibility for the divorce and anger at loss.* The Spearman correlation coefficient between acceptance of responsibility and anger at loss was $\rho = -.19$ ($p < .001$) for this sample ($N = 333$). The correlation was in the predicted direction.

The less one accepted responsibility for the divorce, the more anger one tended to have. Thus, Hypothesis 19b was rejected.

Hypothesis 19c: *There is no correlation between one's personal views on divorce permissiveness--conservative, moderate, or liberal--and anger at loss.* The Spearman correlation coefficient between divorce permissiveness and anger at loss was $-.003$. This was not significant at the .05 level. Thus, Hypothesis 19c was retained.

Hypothesis 19d: *There is no correlation between one's personal views on remarriage permissiveness--conservative, moderate, or liberal--and anger at loss.* The Spearman correlation coefficient between remarriage permissiveness and anger at loss was $-.06$. This was not significant at the .05 level. Thus, Hypothesis 19d was retained.

Hypothesis 19e: *There is no difference in anger at loss between subjects who agreed with the standards-related position of their local church on divorce permissiveness--conservative, moderate, or liberal--and subjects who disagreed.* The mean score for anger was 40.3 ($SD = 12.6$) for subjects who agreed with the standards-related position of their local church, and 39.3 ($SD = 13.3$) for subjects who disagreed. There were no statistically significant differences in anger between the two groups. Thus, Hypothesis 19e was retained.

Hypothesis 19f: *There is no difference in anger at loss between subjects who agreed with the standards-related position of their local church on remarriage permissiveness--conservative, moderate, or liberal--and subjects who disagreed.* The mean score for anger was 39.4 ($SD = 12.7$) for subjects who agreed with the standards-related position of their local church, and 39.5 ($SD = 13.6$) for subjects who disagreed. There were no statistically significant differences in anger between the two groups. Thus, Hypothesis 19f was retained.

Hypothesis 19g: *There is no correlation between law orientation and anger at loss.* The correlation between law orientation and anger was $r = .10$ ($p < .05$) for this sample ($N = 321$).

The more law orientation the subjects had, the more they felt anger at loss (which was in the predicted direction). Thus, Hypothesis 19g was rejected.

Hypothesis 19h: *For Seventh-day Adventists there is no correlation between the belief in the verbal inspiration of the writings of Ellen White and anger at loss.* The correlation between the belief in the verbal inspiration of the writings of Ellen White and anger was $r = .02$ for the subsample of Adventists ($N = 120$). This was not significant at the .05 level. Thus, Hypothesis 19h was retained.

Hypothesis 20 and Its Subhypotheses

Hypothesis 20 states: *There are no relationships between coping strategies and anger at loss.*

Hypothesis 20a: *There is no correlation between confrontive coping and anger at loss.* Due to a low Cronbach α for the confrontive coping scale, this hypothesis was not tested.

Hypothesis 20b: *There is no correlation between seeking social support and anger at loss.* The correlation between seeking social support and anger was $r = .09$ ($p < .05$) for this sample ($N = 329$). The correlation was not in the predicted direction.

The more one tended to engage in coping through seeking social support, the more anger one tended to have. Thus, Hypothesis 20b was rejected.

Hypothesis 20c: *There is no correlation between planful problem-solving and anger at loss.* The correlation between planful problem-solving and anger was $r = -.08$. This was not significant at the .05 level. Thus, Hypothesis 20c was retained.

Hypothesis 20d: *There is no correlation between positive reappraisal and anger at loss.* The correlation between positive reappraisal and anger was $r = -.14$ ($p < .01$) for this sample ($N = 332$).

The correlation was in the predicted direction. The less one engaged in coping through positive reappraisal, the more anger one tended to have. Thus, Hypothesis 20d was rejected.

Hypothesis 20e: *There is no correlation between distancing and anger at loss.* The correlation between distancing and symptoms of depression was $r = -.01$. This was not significant at the .05 level. Thus, Hypothesis 20e was retained.

Hypothesis 20f: *There is no correlation between self-controlling and anger at loss.* Due to a low Cronbach α for the self-control scale, this hypothesis was not tested.

Hypothesis 20g: *There is no correlation between accepting responsibility and anger at loss.* Due to a low Cronbach α for the accepting responsibility scale, this hypothesis was not tested.

Hypothesis 20h: *There is no correlation between escape-avoidance and anger at loss.* The correlation between escape-avoidance and anger was $r = .39$ ($p < .001$) for this sample ($N = 331$).

The correlation was in the predicted direction. The more one engaged in coping through escape-avoidance, the more anger one tended to have. Thus, Hypothesis 20h was rejected.

Testing the Hypothesis Regarding Dropping Out of a Denomination

Hypothesis 21 states: *There will be no difference in the extent to which one considered dropping out of his or her denomination during the previous 6 months between subjects who received a high amount of social and spiritual support from their local churches*

and who felt socially accepted by their local churches (absence of stigmatization) and subjects who experienced a low amount of social and spiritual support from their local churches and who did not feel socially accepted by their local churches (presence of stigmatization).

In order to test this hypothesis, two groups of subjects were selected. Group 1 consisted of 71 subjects who scored between 8 and 16 on the Stigma Scale (8 items, possible range 8-40) and between 11 and 22 on the combined Spiritual and General Social Support Scale (11 items, possible range 11-55). This group was called the low stigma/high support group.

Group 2 consisted of 56 subjects who scored between 25 and 38 on the Stigma Scale and between 34 and 55 on the combined Spiritual and General Social Support Scale. This group was called the high stigma/low support group.

The mean score for dropping out was 4.7 (1=I have already dropped out, 5=I have not considered it, $SD=0.74$) for the low stigma/high support group. The mean score for dropping out was 3.7 (1=I have already dropped out, 5=I have not considered it, $SD=1.46$) for the high stigma/low support group.

There was a statistically significant difference in the extent to which dropping out of one's denomination had been considered during the previous 6 months between the low stigma/high support group and the high stigma/low support group ($t=4.61$, $df=77.13$, $p < .001$).

This finding was in the predicted direction. Respondents in the low stigma/high support group were less likely to have considered dropping out of their denomination during the previous 6 months than the respondents in the high stigma/low support group. Thus, Hypothesis 21 was rejected.

Summary of Chapter 5

In this chapter the results of hypothesis testing were presented. Twenty null hypotheses were tested that dealt with the relationship between parts of the model of coping with family stress (event-qualifiers, events described as losses, coping resources, perception of the divorce, coping strategies) and outcomes of the coping process (adjustment). Four different dimensions of adjustment were considered: self-esteem, symptoms of depression, attachment, and anger at loss.

Also the null hypothesis was tested, which dealt with the extent to which subjects considered dropping out of their denominations during the previous 6 months. Table 63 presents a summary of the results of testing the hypotheses.

Table 63

Summary of the Results of Testing the Hypotheses

Part of the model	Variable	Dimension of adjustment			
		Self-esteem	Depression	Attachment	Anger at Loss
Event-qualifiers	Gender	X	X	X	
	Age		X	X	X
	Religious affiliation			X	
	Length of marriage			X	
	Time since divorce		X	X	X
	First suggesting			X	
	Continuing to insist			X	
Losses	Loss of faith	X	X	X	X
	Loss of participation	X	X	X	
	Stigmatization	X	X	X	X
	Loss of congruence-divorce permissiveness				
	Loss of congruence-remarriage permissiveness				
	Loss of a happy marriage			X	
Coping resources	Health status	X	X	X	X
	Income	X	X		
	Income security	X	X	X	X
	Education	X			
	Faith maturity	X	X	X	X
	Social support by local church		X		X
	Spiritual support by local church	X	X		X
	Number of people to call	X	X	X	X
	Confidence that people help	X	X	X	X

Table 63—Continued.

Part of the model	Variable	Dimension of adjustment			
		Self-esteem	Depression	Attachment	Anger at Loss
Perception of the divorce	Meaning	X	X	X	X
	Acceptance of responsibility	X			X
	Divorce permissiveness	X		X	
	Remarriage permissiveness	X		X	
	Fit of views on divorce permissiveness				
	Fit of views on remarriage permissiveness				
	Law orientation		X		X
	(Verbal inspiration of Ellen White)				
Coping strategies	Seeking social support	X	X		X
	Planful problem solving	X	X	X	
	Positive reappraisal	X	X	X	X
	Distancing				
	Escape-avoidance	X	X	X	X

Note. X indicates a statistically significant finding.

CHAPTER VI

MULTIPLE REGRESSION MODELS

Introduction

Chapter 6 presents an attempt to synthesize the findings that were presented in chapter 5. A combination of hierarchical and stepwise multiple regression procedures was used to develop an integrated view on the relationships between the independent variables and the four measures of adjustment that were employed as dependent variables. The independent variables were regressed on the dependent variables according to the model of coping with family stress.

Methodology for Developing Multiple Regression Models

In this section the principles for the initial selection of variables for hierarchical multiple regression procedures are explained, the results of surveying the scatterplots are presented, and the principles for developing multiple regression models are introduced.

Principles for the Initial Selection of Variables

For each of the four outcome measures, variables were selected when they met one of the two following criteria:

1. There was a statistically significant correlation between the independent variable and the dependent variable when zero-order correlations were computed.

2. Independent variables that described two or more distinct groups of subjects were selected if the difference(s) in the dependent variable was/were found to be statistically significant when independent samples *t*-tests or ANOVAs were performed.

Summary information on all selected variables can be found in Tables 64, 69, 75, and 80. The correlation matrixes of the variables are presented in Appendix G.

Surveying the Scatterplots

Scatterplots were obtained for each independent variable (that was found to be related to one of the four dependent variables) against one or more of the four dependent variables. The scatterplots were analyzed in order to assure that the assumptions for multiple regression were not violated. Based on the review of the plots, alternative variables were selected or designed, and additional dummy variables were created.

Item 201, *Number of people to call in an emergency*. This question offered two response options. Either the subjects could write in the number of people they had available or they could check the response option "No one."

When the plots for number of people to call were reviewed, it was found that the assumptions of linearity, equal variance, and normal distribution were violated. Therefore, a variable was selected for the multiple regression procedures that summarized the responses in eight categories: (1) no one; (2) 1-2 people; (3) 3-4 people; (4) 5-6 people; (5) 7-8 people; (6) 9-10 people; (7) 11-20 people; and (8) 25-70 people.

Two deviant patterns were found in the scatterplots that violated the assumption of linearity. The first deviant pattern was that the mean values of the dependent variable for each value of the independent variable varied in such a way that at least two of three mean values were similar or equal.

Item 48, *Remarriage permissiveness*. A subject's personal view on remarriage permissiveness was assessed by the coded responses to the second column (My position NOW) of the Remarriage Theology Checklist. The coded responses were seen as a three-stage continuum between conservative and liberal.

When remarriage permissiveness was plotted against attachment, the result suggested two different mean values instead of three. The mean values for conservative and moderate were grouped together. The second mean value was for the third response option (liberal).

Item 195, *Income security*. Income security was assessed with four response options (Very insecure, Insecure, Secure, Very secure) to the question "How secure do you feel about maintaining this income in the future?"

When income security was plotted against self-esteem, symptoms of depression, attachment, and anger at loss, the results suggested two groups of two similar mean values. The first group of similar mean values included the response options "Very insecure" and "Insecure." The second group of similar mean values included the response options "Secure" and "Very secure."

Item 79, *Acceptance of responsibility*. Acceptance of responsibility for the failure of the marriage was conceptualized as representing four stages on a continuum (based on the responses to item 79). These stages are: (1) no responsibility accepted; (2) less than half of the responsibility accepted; (3) half of the responsibility accepted; and (4) most or all of the responsibility accepted.

When acceptance of responsibility was plotted against anger at loss, two groups of mean values emerged. One group consisted of the mean values for anger at loss for response options 1 and 2 for acceptance of responsibility (No responsibility accepted, Less than half of

the responsibility accepted) and another group consisted of the mean values for response options 3 and 4 (Half responsible. Most or all of the responsibility accepted).

Item 202, *Confidence that people help*. Confidence that people help was based on a response continuum between 1 and 7 (1 = Not at all confident, 7 = Very confident).

When confidence that people would help was plotted against self-esteem, symptoms of depression, and anger at loss, the results suggested two groups of similar mean values. One group consisted of the mean values of the dependent variables for response options 1 to 4 for confidence that people would help and another group consisted of the mean values for response options 5 to 7.

In all of the above listed cases, dummy variables were designed that dichotomized the values of the independent variable. These dummy variables were paired with the original variables in the hierarchical/stepwise multiple regression procedures.

Item 203, *Health status*. This variable was based on a response continuum between 1 and 7 (1 = Poor health, 7 = Excellent health).

When health was plotted against attachment, the mean values of attachment were similar for response options 1 to 3 for health and for response options 5 to 7 for health. The mean value for response option 4 of health was between these two groups. In this case a new variable was constituted that represented three different stages of health (low, medium, high). These stages were seen as a continuum.

Item 202, *Confidence that people help*. Confidence that people help was based on a response continuum between 1 and 7 (1 = Not at all confident, 7 = Very confident).

When confidence that people would help was plotted against attachment, the mean values of attachment were similar for response options 1 to 4 for confidence and for response options 6 and 7 for confidence. The mean value for response option 5 for confidence was

between these two groups. In this case a new variable was designed that represented three different stages of confidence.

A second deviant pattern was identified when a line appeared that had two main segments. The two segments of the line could be different from each other in three ways: (1) The segments were differently steep, or (2) the lines in each segment had a different trend, or (3) one segment had no trend while the other segment had either a positive or a negative trend.

In each case a cutoff point was established and the independent variable was dichotomized into two different groups. Dummy variables were designed in the following cases:

1. Length of marriage plotted against attachment (0-10 years, 11-43 years)
2. Meaning (Originally a continuum from 1 to 7; with 1=No, not at all; and 7=Yes, a great deal) plotted against self-esteem, symptoms of depression, and attachment (Response options 1-5, Response options 6 and 7)
3. Faith maturity (NOW Faith Maturity Scale) plotted against anger at loss (Scores of 60 or less, Scores of 61 or more)
4. Number of people to call plotted against all four outcome measures (0-3 people, 4 or more people)
5. Time since the final divorce decree plotted against symptoms of depression, attachment, and anger at loss (0-6 years, 7 or more years)
6. Age plotted against symptoms of depression, attachment, and anger at loss (35 or younger, 36 or older).

Principles for Developing Multiple Regression Models

The entry probability value for the stepwise component of the combined hierarchical/stepwise multiple regression procedures was .10, whereas .101 was chosen as the removal probability value. Since the final model was chosen based on objective and subjective criteria, I used the above listed values in order to allow more variables to enter the model. However, I used the probability value .05 as a criteria for the selection of the final model.

The variables were entered using stepwise procedures in five different blocks during each initial hierarchical/stepwise multiple regression procedure. These five blocks of variables followed the model of coping with family stress.

The first block was reserved for variables that were thought to influence the way the divorce was experienced (event-qualifiers). The second block contained variables that described losses. Variables that dealt with coping resources were placed in the third block. The fourth block contained variables that were thought to influence the perception of the divorce. Variables that described coping strategies were put in the fifth block.

From block 2 on, each block also contained the variables that had been regressed on the outcome measure in the block(s) before. For example, block 2 contained event-qualifiers and losses, whereas block 3 contained event-qualifiers, losses, and coping resources and so forth. This procedure was used in order to ensure that variables did not remain in the model that had an unacceptable high p -value.

The variables in each individual block were regressed on the dependent variable using stepwise procedures. After the initial multiple regression procedure, some variables were eliminated.

Some variables were entered during the procedure but at a later step removed. Sometimes a variable was entered again after it had been removed. These variables were

considered as unstable and not used during the following procedure, unless subjective judgment suggested keeping the variable in the procedure.

The leading principles for subjective judgment were to (if possible) keep religious predictors in the procedure and to maintain the model of coping with family stress as complete as possible. Generally, variables that did not enter during a procedure were not used again during the following procedure unless subjective judgment suggested using the variable again.

If a variable had been paired with a dummy variable, the pair was preserved during the procedures. This rule was followed with one exception: when both variables of a pair entered a model but were unstable, then only the variable that was preserved in the model after the final step was used in the following procedure.

The following goals were formulated for developing multiple regression models: (1) to maximize the R^2 , (2) to increase the sample size, (3) to achieve stable models, and (4) to maintain as many of the five parts of the model of coping with family stress as possible.

The p-values and the squared part correlations in the models were evaluated, and no p-value above .05 and no squared part correlation lower than .007 were allowed in the final model. The squared part correlation provides information about the unique contribution of a particular variable to the R^2 of the multiple regression model.

Developing a Multiple Regression Model for Self-Esteem

In this section the variables that were regressed on self-esteem are listed, the process of building a multiple regression model for self-esteem is described, and the final multiple regression model for self-esteem is presented.

Describing the Variables for Multiple Regression Procedures for Self-Esteem

Sixteen variables were used without additional dummy variables. Four variables were paired with a dummy variable.

The following 16 variables were used without a paired dummy variable: gender, loss of faith, loss of participation, stigmatization, health, income, education, faith maturity, spiritual support, acceptance of responsibility, divorce permissiveness, remarriage permissiveness, seeking social support, planful problem solving, positive reappraisal, and escape-avoidance. Three of the above listed variables were employed as dummy variables: gender (female, male), loss of faith (loss, no loss), and loss of social participation (loss, no loss).

Item 195, *Income security*. Income security was assessed with four response options (Very insecure, Insecure, Secure, Very secure) to the question "How secure do you feel about maintaining this income in the future?" During the multiple regression procedures for self-esteem this variable was paired with a dummy variable that had only two categories: (1) insecure income; and (2) secure income.

Item 201, *Number of people to call in an emergency*. A variable was used that summarized the number of people in eight categories: (1) no one; (2) 1-2 people; (3) 3-4 people; (4) 5-6 people; (5) 7-8 people; (6) 9-10 people; (7) 11-20 people; and (8) 25-70 people. This variable was paired with a dummy variable that had only two groups: (1) 0-3 people; and (2) 4 or more people.

Item 202, *Confidence that people help*. Confidence that people help was based on a response continuum between 1 and 7 (1=Not at all confident, 7=Very confident). This variable was paired with a dummy variable that consisted of two groups: (1) not at all confident to midpoint; and (2) above midpoint to very confident. The original variable was

called "degree of confidence that people help" whereas the dummy variable was called "confidence that people help (low, high)."

Item 70, *Meaning*. Meaning was based on a continuum between 1 to 7 (1 = No, not at all, 7 = Yes, a great deal). This variable was paired with a dummy variable that consisted of two groups: (1) response option 1 to response option 5; and (2) response options 6 and 7. The first group consisted of subjects who had found no meaning or low to medium meaning. The second group consisted of subjects who had found a lot of meaning. The original variable was called "degree of meaning," whereas the dummy variable was called "meaning (low/medium, high)." All variables that were used in the initial procedure for self-esteem are presented in Table 64.

Multiple Regression Procedures for Self-Esteem

First Procedure for Self-Esteem

The initial stepwise/hierarchical multiple regression procedure included all variables that had been found to be related to self-esteem when the hypotheses were tested. Also included were four additional dummy variables that were paired with simple variables.

A nine-predictor model emerged with a R^2 of .48. The betas of the variables ranged from .094 to .262. All predictors in the model except escape-avoidance and acceptance of responsibility were positively related to self-esteem. Some variables never entered the model, whereas other variables were unstable.

Loss of faith was removed after faith maturity entered the model. The model that emerged from the initial procedure is presented in Table 65.

Table 64

Summary Information on Variables Regressed on Self-Esteem

Part of the model	Review of hypothesis testing		Variables used for multiple regression
	Variables	Methods of hypothesis testing	
Event-qualifiers	Gender	t-test	Gender ^a
Losses	Loss of faith	t-test	Loss of faith ^a
	Loss of participation	t-test	Loss of participation ^a
	Stigmatization	Correlation	Stigmatization
Coping resources	Health status	Correlation	Health status
	Income	Correlation	Income
	Income security	Correlation	Income security ^a Degree of income security
	Education	Correlation	Education
	Faith maturity	Correlation	Faith maturity
	Spiritual support	Correlation	Spiritual support
	Number of people to call	Correlation	Number of people to call ^a Number of people to call
	Confidence that people help	Correlation	Confidence ^a Degree of confidence
Perception of the divorce	Meaning	Correlation	Meaning ^a Degree of meaning
	Divorce permissiveness	Correlation	Divorce permissiveness
	Remarriage permissiveness	Correlation	Remarriage permissiveness
	Acceptance of responsibility	Correlation	Acceptance of responsibility
Coping strategies	Seeking social support	Correlation	Seeking social support
	Planful problem-solving	Correlation	Planful problem solving
	Positive reappraisal	Correlation	Positive reappraisal
	Escape-avoidance	Correlation	Escape-avoidance

^aDummy variable.

Table 65

First Preliminary Multiple Regression Model for Self-Esteem

Predictor	Beta	t	p
Health status	.262	5.334	.0000
Income security (1) insecure (2) secure	.137	2.818	.0052
Education	.122	2.586	.0103
Faith maturity	.124	2.234	.0264
Confidence that people help (1) low (2) high	.151	3.108	.0021
Acceptance of responsibility	-.094	-1.959	.0513
Remarriage permissiveness	.140	2.941	.0036
Positive reappraisal	.230	4.038	.0001
Escape-avoidance	-.257	-5.296	.0000

Note. $R^2 = .48$, $F = 24.220$, $N = 250$.

Second Procedure for Self-Esteem

After reviewing the results of the first procedure, several variables were excluded from the second procedure. Gender, stigmatization, and number of people to call were removed because they were unstable predictors during the first procedure.

Loss of faith (an unstable predictor) was included in the second procedure instead of faith maturity (a stable predictor) in an attempt to maintain the event-part of the model of coping with family stress. Meaning (an unstable predictor) was used in the second procedure because it was hoped that it would work well in combination with loss of faith. Number of people to call in an emergency (an unstable predictor) was kept in the procedure because it was hoped that it would be stable with increased sample size.

Loss of participation, income, spiritual support, divorce permissiveness, seeking social support, and planful problem solving were excluded because they did not enter during the first procedure. The second procedure included the following variables: income security, number of people to call in an emergency, confidence that people would help, meaning (all four variables were paired with a dummy variable), loss of faith, health, education, acceptance of responsibility, remarriage permissiveness, positive reappraisal, and escape-avoidance.

An eight-predictor model emerged with a R^2 of .45. The betas of the variables ranged from .085 to .266. Acceptance of responsibility and escape-avoidance were negatively related to self-esteem whereas all other variables were positively related to self-esteem. Three variables were unstable during the procedure. Acceptance of responsibility did not meet the .05 criteria. The model that emerged is presented in Table 66.

Table 66

Second Preliminary Multiple Regression Model for Self-Esteem

Predictor	Beta	t	p
Health status	.260	5.382	.0000
Income security (1) insecure (2) secure	.154	3.241	.0013
Education	.108	2.312	.0216
Degree of confidence that people help	.153	3.193	.0016
Acceptance of responsibility	-.085	-1.799	.0732
Remarriage permissiveness	.140	3.022	.0028
Positive reappraisal	.266	5.484	.0000
Escape-avoidance	-.251	-5.211	.0000

Note. $R^2 = .45$, $F = 26.532$, $N = 269$.

Third Procedure for Self-Esteem

Loss of faith, number of people to call, and meaning were unstable predictors during the second procedure. They were excluded from the third procedure. Since loss of faith did not work well in combination with the other variables, faith maturity was again included. The following variables were used: income security, confidence that people would help (both paired with a dummy variable), health, education, faith maturity, acceptance of responsibility, remarriage permissiveness, positive reappraisal, and escape-avoidance. A stable nine-predictor model emerged with a R^2 of .45. Acceptance of responsibility did not meet the .05 criteria. The betas ranged from .077 to .275. Acceptance of responsibility and escape-avoidance were negatively related to self-esteem whereas all other variables were positively related to self-esteem. The model that emerged is presented in Table 67.

Table 67

Third Preliminary Multiple Regression Model for Self-Esteem

Predictor	Beta	t	p
Health status	.275	5.947	.0000
Income security (1) <i>insecure</i> (2) <i>secure</i>	.135	2.946	.0035
Education	.116	2.598	.0099
Faith maturity	.113	2.179	.0302
Degree of confidence that people help	.138	2.995	.0030
Acceptance of responsibility	-.077	-1.704	.0896
Remarriage permissiveness	.142	3.148	.0018
Positive reappraisal	.193	3.676	.0003
Escape-avoidance	-.248	-5.349	.0000

Note. $R^2 = .45$, $F = 25.556$, $N = 293$.

Fourth Procedure for Self-Esteem

The procedure was repeated with the same set of variables that had been used during the previous procedure except acceptance of responsibility (the variable did not meet the criteria for a significant p -value in all preliminary models). A stable eight-predictor model emerged with a R^2 of .44.

The betas of the variables ranged from .113 to .274. Escape-avoidance was negatively related to self-esteem whereas all other variables were positively related to self-esteem. Every variable contributed at least about 1% to the final multiple regression model. The variables correlated between .169 and .422 with self-esteem.

Escape-avoidance was negatively related to self-esteem whereas all other variables were positively related to self-esteem. All variables in the model were stable. Once they had entered they remained in the model.

Three parts of the model of coping with family stress were preserved in the model: coping resources (five variables entered), perception of the divorce (one variable entered), and coping strategies (two variables entered). Event-qualifiers and losses were not represented in the final model.

The model was found to satisfy the conditions that had been presented earlier in this chapter. Therefore, this model was selected as the final multiple regression model for self-esteem. This model was better than all three preliminary models because all predictors were stable, the predictors had probability values lower than the .05 criteria, and the number of cases included in the model was higher than in all three preliminary models. The final multiple regression model for self-esteem is presented in Table 68.

Table 68

Final Multiple Regression Model for Self-Esteem

		Step				Final Model			
Predictor		Total R^2	Increase in R^2	F for Increase in R^2	p	Part Sq ^a	r ^b	Beta	p
Step 1.	Health status	.178	.178	63.44	.0000	.068	.422	.274	.0000
	Faith maturity	.240	.062	23.80	.0000	.009	.297	.113	.0303
	Degree of confidence that people help	.281	.041	16.53	.0001	.015	.279	.130	.0052
	Income security (1) insecure (2) secure	.308	.027	11.28	.0009	.017	.267	.133	.0039
	Education	.326	.019	7.98	.0051	.013	.210	.115	.0106
Step 2.	Remarriage permissiveness	.352	.026	11.38	.0008	.019	.169	.140	.0021
Step 3.	Escape-avoidance	.410	.058	28.32	.0000	.059	-.390	-.253	.0000
	Positive reappraisal	.441	.031	15.75	.0001	.031	.358	.205	.0001

Note. Model F = 28.19, N = 295.

^aPart correlation squared (unique contribution to R^2).

^bZero-order correlation.

Developing a Multiple Regression Model for Symptoms of Depression

In this section the variables that were regressed on symptoms of depression are listed, the process of building a multiple regression model is described, and the final multiple regression model for symptoms of depression is presented.

Describing the Variables for Multiple Regression Procedures for Symptoms of Depression

Fourteen variables were used without additional dummy variables. Six variables were paired with a dummy variable.

The following 14 variables were used without an additional dummy variable: gender, loss of faith, loss of participation, stigmatization, health, income, general social support by the local church, spiritual support, faith maturity, law orientation, seeking social support, planful problem solving, positive reappraisal, and escape-avoidance. Three of the above listed variables were employed as dummy variables: gender (female, male), loss of faith (loss, no loss), and loss of social participation (loss, no loss).

Item 188, *Age*. Age was paired with a dummy variable that consisted of two groups: (1) subjects between 24 and 35 years; and (2) subjects 36 years or older.

Item 75, *Time since the final divorce decree*. This variable was paired with a dummy variable that differentiated between two groups: (1) subjects who had been divorced for 6 or fewer years, and (2) subjects who had been divorced for more than 6 years.

Item 195, *Income security*. Income security was assessed with four response options (Very insecure, Insecure, Secure, Very secure) to the question "How secure do you feel about maintaining this income in the future?" This variable was paired with a dummy variable that had only two categories: (1) insecure income; and (2) secure income. The original variable was called "degree of income security" whereas the dummy variable was listed as "income security (insecure, secure)."

Item 201, *Number of people to call in an emergency*. A variable was used that summarized the number of people in eight categories: (1) no one; (2) 1-2 people; (3) 3-4 people; (4) 5-6 people; (5) 7-8 people; (6) 9-10 people; (7) 11-20 people; and (8) 25-70 people. This variable was paired with a dummy variable that had only two groups: (1) 0-3 people; and (2) 4 or more people.

Item 202, *Confidence that people help*. Confidence that people help was based on a response continuum between 1 and 7 (1=Not at all confident, 7=Very confident). This variable was paired with a dummy variable that consisted of two groups: (1) not at all confident to midpoint; and (2) above midpoint to very confident.

Item 70, *Meaning*. Meaning was based on a continuum between 1 to 7 (1=No, not at all, 7=Yes, a great deal). This variable was paired with a dummy variable that consisted of two groups: (1) response option 1 to response option 5; and (2) response options 6 and 7. The first group consisted of subjects who had found no meaning or low to medium meaning. The second group consisted of subjects who had found a lot of meaning. The original variable was called "degree of meaning," whereas the dummy variable was called "meaning (low/medium, high)." All variables used in the initial procedure for symptoms of depression are presented in Table 69.

Multiple Regression Procedures for Symptoms of Depression

First Procedure for Symptoms of Depression

The initial multiple regression procedure for symptoms of depression included all variables that had been found to be related to symptoms of depression when the hypotheses were tested. Also included were six additional dummy variables that were paired with simple variables. A nine-predictor model emerged with a R^2 of .49. The betas of the variables ranged from .089 to .315. Stigmatization and escape-avoidance were positively related to

Table 69

Summary Information on Variables Regressed on Symptoms of Depression

Part of the model	Review of hypothesis testing		Variables used for multiple regression
	Variables	Methods of hypothesis testing	
Event-qualifiers	Gender	t-test	Gender ^a
	Age	Correlation	Age ^a Age
	Time since divorce	Correlation	Time since divorce ^a Time since divorce
Losses	Loss of faith	t-test	Loss of faith ^a
	Loss of participation	t-test	Loss of participation ^a
	Stigmatization	Correlation	Stigmatization
Coping resources	Health status	Correlation	Health status
	Income	Correlation	Income
	Income security	Correlation	Income security ^a Degree of income security
	Faith maturity	Correlation	Faith maturity
	General social support	Correlation	General social support
	Spiritual support	Correlation	Spiritual support
	Number of people to call	Correlation	Number of people to call ^a Number of people to call
	Confidence that people help	Correlation	Confidence that people help ^a Degree of confidence that people help
Perception of the divorce	Meaning	Correlation	Meaning ^a Degree of meaning
	Law orientation	Correlation	Law orientation
Coping strategies	Seeking social support	Correlation	Seeking social support
	Planful problem-solving	Correlation	Planful problem solving
	Positive reappraisal	Correlation	Positive reappraisal
	Escape-avoidance	Correlation	Escape-avoidance

^aDummy variable.

symptoms of depression. All other variables were negatively related to symptoms of depression. Some variables never entered the model, whereas other variables were unstable. The model that emerged from the initial procedure is presented in Table 70.

Table 70

First Preliminary Multiple Regression Model for Symptoms of Depression

Predictor	Beta	t	p
Age (1) 35 or younger (2) 36 or older	-.115	-2.367	.0187
Time since final divorce decree	-.089	-1.814	.0710
Stigmatization	.134	2.723	.0070
Health status	-.315	-6.271	.0000
Degree of income security	-.160	-3.246	.0013
Number of people to call	-.155	-3.007	.0029
Meaning (1) low/medium (2) high	-.141	-2.675	.0080
Positive reappraisal	-.126	-2.346	.0198
Escape-avoidance	.229	4.630	.0000

Note. $R^2 = .49$, $F = 25.216$, $N = 242$.

Second Procedure for Symptoms of Depression

After reviewing the results of the first procedure, several variables were excluded from the second procedure. Loss of faith, faith maturity, and confidence that people help were removed because they were unstable predictors. Gender, loss of participation, income, general social support, spiritual support, law orientation, seeking social support, and planful problem solving were eliminated from the procedure because they did not enter during the initial procedure.

Time since the final divorce decree (simple variable and dummy variable) did not work well as a pair during the initial procedure. At step 1 the dummy variable entered but was removed at step 16. At the following step, the simple variable was entered into the model. I decided to keep the pair during the second procedure because I hoped that the pair would work better with increased sample size.

The second procedure included the following variables: age, time since the final divorce decree, income security, number of people to call in an emergency, meaning (all five listed variables included a dummy variable), stigmatization, health, positive reappraisal, and escape-avoidance.

A nine-predictor model emerged with a R^2 of .51. Time since the final divorce decree barely met the criteria for a significant p -value in the model. Age entered the model when the third block of variables (coping resources including first and second block) was regressed on symptoms of depression.

The betas of the variables ranged from .087 to .306. Stigmatization and escape-avoidance were positively related to symptoms of depression whereas the other variables were negatively related to symptoms of depression. All variables in the model were stable. The model that emerged from the second procedure is presented in Table 71.

Third Procedure for Symptoms of Depression

The procedure was repeated with the same set of variables as in the previous procedure except that time since the final divorce decree was dropped (the variable had barely met the criteria for a significant p -value in the second preliminary model).

An eight-predictor model emerged with a R^2 of .50. The betas of the variables in the model ranged from .116 to .309.

Table 71

Second Preliminary Multiple Regression Model for Symptoms of Depression

Predictor	Beta	t	p
Age (1) 35 or younger (2) 36 or older	-.100	-2.261	.0246
Time since final divorce decree	-.087	-1.969	.0499
Stigmatization	.120	2.630	.0090
Health status	-.306	-6.682	.0000
Income security (1) insecure (2) secure	-.152	-3.359	.0009
Number of people to call	-.118	-2.518	.0124
Meaning (1) low/medium (2) high	-.137	-2.854	.0046
Positive reappraisal	-.150	-3.076	.0023
Escape-avoidance	.268	5.938	.0000

Note. $R^2 = .51$, $F = 32.126$, $N = 285$.

Age (simple variable) and the dummy variable for age (35 years or younger. 36 years or older) did not work well as a pair during the multiple regression procedure. At step 1 age (the simple variable) was entered. At step 7 the dummy variable for age was added to the model. At step 9 the simple variable was removed and the dummy variable remained in the model.

Compared with the second preliminary model, the betas for age, stigmatization, health, meaning, and escape-avoidance increased, whereas the betas for income security, number of people to call, and positive reappraisal decreased. The model that emerged from the third procedure is presented in Table 72.

Table 72

Third Preliminary Multiple Regression Model for Symptoms of Depression

Predictor	Beta	t	p
Age (1) 35 or younger (2) 36 or older	-.124	-2.846	.0048
Stigmatization	.123	2.705	.0073
Health status	-.309	-6.744	.0000
Income security (1) insecure (2) secure	-.135	-3.012	.0028
Number of people to call	-.116	-2.456	.0147
Meaning (1) low/medium (2) high	-.147	-3.044	.0026
Positive reappraisal	-.148	-3.053	.0025
Escape-avoidance	.278	6.158	.0000

Note. $R^2 = .50$, $F = 34.985$, $N = 285$.

Fourth Procedure for Symptoms of Depression

The procedure was repeated with the same set of variables as in the previous procedure except that time since the final divorce decree was used instead of age. Time since the final divorced decree entered the model at the first step. An eight-predictor model emerged with a R^2 of .50. The betas ranged from .107 to .298.

Compared with the second preliminary model the betas for time since the final divorce decree, income security, and escape-avoidance increased, whereas the betas for health, stigmatization, number of people to call, meaning, and positive reappraisal decreased. The model that emerged from the fourth procedure is presented in Table 73.

Table 73

Fourth Preliminary Multiple Regression Model for Symptoms of Depression

Predictor	Beta	t	p
Time since final divorce decree	-.107	-2.487	.0135
Stigmatization	.116	2.522	.0122
Health status	-.298	-6.501	.0000
Income security (1) insecure (2) secure	-.154	-3.401	.0008
Number of people to call	-.113	-2.399	.0171
Meaning (1) low/medium (2) high	-.127	-2.634	.0089
Positive reappraisal	-.143	-2.952	.0034
Escape-avoidance	.288	6.434	.0000

Note. $R^2 = .50$, $F = 35.185$, $N = 287$.

Selecting a Final Model for Symptoms of Depression

The results of the third and the fourth procedure suggested that both time since the final divorce decree and age (35 or younger, 36 or older) are significant and meaningful predictors in combination with the other seven variables. Since the results of the third and fourth procedure did not present a significant improvement over the second preliminary model and since both age (35 or younger, 36 or older) and time since the divorce decree were good predictors when used individually, it was decided to choose model 2 as the final model.

Every variable contributed at least 0.7% to the model. The betas of the variables ranged from .087 to .306. Every variable correlated at least .08 with symptoms of depression.

Age (35 or younger, 36 or older) entered the model when the third block of variables (coping resources including first and second block) was regressed on symptoms of depression. Since age had entered the model at the first step during procedure 3 (without time since the final divorce decree), the late entry of age (35 or younger, 36 or older) in the model was not of concern to me.

All five parts (event-qualifiers, losses, coping resources, perception of the divorce, and coping strategies) of the model of coping with family stress were preserved in this multiple regression model. The model was found to satisfy the conditions that had been presented earlier in this chapter. The final model for symptoms of depression is presented in Table 74.

Developing a Multiple Regression Model for Attachment

In this section the variables that were regressed on attachment are listed, the process of building a multiple regression model is described, and the final multiple regression model for attachment is presented.

Describing the Variables for Multiple Regression Procedures for Attachment

Fifteen variables were used without additional dummy variables. Seven variables were paired with a dummy variable.

The following variables were employed without an additional dummy variable: gender, religious affiliation, who suggested the divorce, who insisted on the divorce, loss of faith, loss of participation, loss of a happy relationship, stigmatization, health status, faith maturity, confidence that people help, divorce permissiveness, planful problem solving, positive reappraisal, and escape-avoidance.

Table 74

Final Multiple Regression Model for Symptoms of Depression

		Step				Final Model			
Predictor		Total R^2	Increase in R^2	F for Increase in R^2	p	Part Sq ^a	r ^b	Beta	p
Step 1.	Time since final divorce decree	.017	.017	5.03	.0256	.007	-.132	-.087	.0499
Step 2.	Stigmatization	.094	.076	23.80	.0000	.012	.267	.120	.0090
Step 3.	Health status	.314	.220	89.93	.0000	.079	-.491	-.306	.0000
	Income security (1) <i>insecure</i> (2) <i>secure</i>	.350	.037	15.88	.0001	.020	-.333	-.152	.0009
	Number of people to call	.375	.024	10.87	.0011	.011	-.356	-.118	.0124
	Age (1) <i>35 or younger</i> (2) <i>36 or older</i>	.383	.008	3.70	.0554	.009	-.084	-.100	.0246
Step 4.	Meaning (1) <i>low/medium</i> (2) <i>high</i>	.435	.052	25.58	.0000	.014	-.338	-.137	.0046
Step 5.	Escape-avoidance	.496	.061	33.15	.0000	.062	.459	.268	.0000
	Positive reappraisal	.513	.017	9.46	.0023	.017	-.327	-.150	.0023

Note. Model F = 32.13, N = 285.

^aPart correlation squared (unique contribution to R^2).

^bZero-order correlation.

Item 202, *Confidence that people help*. This variable was based on a response continuum between 1 and 7 (1=Not at all confident, 7=Very confident).

It was discovered that three different stages of confidence that people help emerged when this variable was plotted against attachment. Therefore, a new variable was designed that consisted of the following stages of confidence: (1) not confident, (2) more or less confident, and (3) confident or very confident.

Item 203, *Health status*. This variable was based on a response continuum between 1 and 7 (1=Poor health, 7=Excellent health).

It was discovered that three different stages of health emerged when health was plotted against attachment. Therefore, a new variable was designed that consisted of the following stages of health: (1) poor health; (2) medium health; and (3) good to excellent health.

Seven of the above listed variables were employed as dummy variables: gender (female, male), who suggested the divorce (I/both suggested, Spouse suggested), who insisted on the divorce (I/both insisted, Spouse insisted), loss of faith (loss, no loss), loss of social participation (loss, no loss), and loss of a happy relationship (loss, no loss). For religious affiliation a dummy variable was designed that was based on the three denominational subsamples: (1) Adventists; (2) Lutherans; and (3) Nazarenes.

Item 188, *Age*. Age was paired with a dummy variable that consisted of two groups: (1) subjects between 24 and 35 years; and (2) subjects 36 years or older.

Item 74, *Length of marriage*. Length of marriage was paired with a dummy variable that consisted of two groups: (1) 0-10 years married; and (2) 11-43 years married.

Item 75, *Time since the final divorce decree*. This variable was paired with a dummy variable that differentiated between two groups: (1) subjects who had been divorced for 6 or fewer years, and (2) subjects who had been divorced for more than 6 years.

Item 195, *Income security*. Income security was assessed with four response options (Very insecure, Insecure, Secure, Very secure) to the question "How secure do you feel about maintaining this income in the future?" This variable was paired with a dummy variable that had only two categories: (1) insecure income; and (2) secure income. The original variable was called "degree of income security" whereas the dummy variable was listed as "income security (insecure, secure)."

Item 201, *Number of people to call in an emergency*. A variable was used that summarized the number of people in eight categories: (1) no one; (2) 1-2 people; (3) 3-4 people; (4) 5-6 people; (5) 7-8 people; (6) 9-10 people; (7) 11-20 people; and (8) 25-70 people. This variable was paired with a dummy variable that had only two groups: (1) 0-3 people; and (2) 4 or more people.

Item 70, *Meaning*. Meaning was based on a continuum between 1 to 7 (1=No, not at all, 7=Yes, a great deal). This variable was paired with a dummy variable that consisted of two groups: (1) response option 1 to response option 5; and (2) response options 6 and 7. The first group consisted of subjects who had found no meaning or low to medium meaning. The second group consisted of subjects who had found a lot of meaning. The original variable was called "degree of meaning," whereas the dummy variable was called "meaning (low/medium, high)."

Item 48, *Remarriage permissiveness*. A subject's personal view on remarriage permissiveness was assessed by the coded responses to the second column (My position NOW) of the Remarriage Theology Checklist. The coded responses were seen as a three-stage continuum between conservative and liberal. Remarriage permissiveness was paired with a dummy variable that consisted of two groups: (1) subjects who were conservative and moderate regarding remarriage, and (2) subjects who were liberal regarding remarriage. All variables that were used in the initial procedure for attachment are presented in Table 75.

Table 75

Summary Information on Variables Regressed on Attachment

Part of the model	Review of hypothesis testing		Variables used for multiple regression
	Variables	Methods of hypothesis testing	
Event-qualifiers	Gender	t-test	Gender ^a
	Age	Correlation	Age ^a Age
	Religious affiliation	ANOVA	Religious affiliation ^a
	Length of marriage	Correlation	Length of marriage ^a Length of marriage
	Time since divorce	Correlation	Time since divorce ^a Time since divorce
	Who suggested divorce	t-test	Who suggested divorce ^a
	Who insisted	t-test	Who insisted ^a
Losses	Loss of faith	t-test	Loss of faith ^a
	Loss of participation	t-test	Loss of participation ^a
	Stigmatization	Correlation	Stigmatization
	Loss of a happy marriage	t-test	Loss of a happy marriage ^a
Coping resources	Health status	Correlation	Health status (3 stages)
	Income security	Correlation	Income security ^a Degree of income security
	Faith maturity	Correlation	Faith maturity
	Number of people to call	Correlation	Number of people to call ^a Number of people to call
	Confidence that people help	Correlation	Confidence that people help (3 stages)
Perception of the divorce	Meaning	Correlation	Meaning ^a Degree of meaning
	Divorce permissiveness	Correlation	Divorce permissiveness
	Remarriage permissiveness	Correlation	Remarriage permissiveness ^a Remarriage permissiveness

Table 75--Continued.

Part of the model	Review of hypothesis testing		Variables used for multiple regression
	Variables	Methods of hypothesis testing	
Coping behaviors	Planful problem solving	Correlation	Planful problem solving
	Positive reappraisal	Correlation	Positive reappraisal
	Escape-avoidance	Correlation	Escape-avoidance

^aDummy variable.

Multiple Regression Procedures for Attachment

First Procedure for Attachment

The initial hierarchical multiple regression procedure for attachment included all variables that had been found to be related to attachment when the hypotheses were tested. Also included were seven additional dummy variables that were paired with single variables. A 10-predictor model emerged with a R^2 of .54. Some variables never entered the model, whereas other variables were unstable. The betas of the variables ranged from .087 to .407.

Time since the final divorce decree, loss of faith, health status, meaning, divorce permissiveness, and positive reappraisal were negatively related to attachment. Males were more attached to their former spouse than females. The other three variables were positively related to attachment. The model that emerged from the initial procedure is presented in Table 76.

Second Procedure for Attachment

After reviewing the results of the first procedure, several variables were excluded from the second procedure. Who insisted on the divorce, loss of a happy relationship, income security, and number of people to call were removed because they were unstable

predictors. Loss of faith was kept because it was hoped that the variable would be stable with increased sample size.

Time since the final divorce decree (simple variable) was removed because the pair had not worked well during the procedure. At step 2 the dummy variable entered, but was removed at step 13 after the simple variable had been entered. At step 23 the dummy variable returned and the simple variable was removed at the last step. It was decided to use only the dummy variable in the second procedure. Seven variables that did not enter during the initial procedure were excluded from the second procedure.

Table 76

First Preliminary Multiple Regression Model for Attachment

Predictor	Beta	t	p
Gender (1) female (2) male	.113	2.431	.0158
Time since final divorce decree (1) 6 years or fewer (2) 7 years or more	-.188	-4.158	.0000
Length of marriage	.155	3.419	.0007
Loss of faith (1) loss (2) no loss	-.096	-2.006	.0460
Stigmatization	.090	1.921	.0559
Health status (low, medium, high)	-.138	-2.891	.0042
Degree of meaning	-.210	-3.894	.0001
Remarriage permissiveness (1) conservative/moderate (2) liberal	-.087	-1.937	.0540
Positive reappraisal	-.109	-2.015	.0450
Escape-avoidance	.407	8.745	.0000

Note. $R^2 = .54$, $F = 27.328$, $N = 246$.

The second procedure included the following variables: length of marriage, meaning, remarriage permissiveness (all three variables were paired with a dummy variable), time since the final divorce decree (dummy variable), gender, loss of faith, stigmatization, health status, positive reappraisal, and escape-avoidance.

A nine-predictor model emerged with a R^2 of .55. Stigmatization was removed at step 9. The betas of the nine variables ranged from .076 to .443. In the model that emerged the p -value for remarriage permissiveness was higher than .05. Time since the final divorce decree, loss of faith, health status, meaning, remarriage permissiveness, and positive reappraisal were negatively related to attachment. Males were more attached to their former spouse than females. Length of marriage and escape-avoidance were positively related to attachment. The model is presented in Table 77.

Table 77

Second Preliminary Multiple Regression Model for Attachment

Predictor	Beta	t	p
Gender (1) female (2) male	.092	2.143	.0330
Time since final divorce decree (1) 6 years or fewer (2) 7 years or more	-.189	-4.501	.0000
Length of marriage	.125	2.995	.0030
Loss of faith (1) loss (2) no loss	-.102	-2.349	.0195
Health status (low, medium, high)	-.142	-3.238	.0014
Degree of meaning	-.244	-5.069	.0000
Remarriage permissiveness	-.076	-1.814	.0707
Positive reappraisal	-.100	-2.071	.0393
Escape-avoidance	.443	10.249	.0000

Note. $R^2 = .55$, $F = 36.042$, $N = 279$.

Third Procedure for Attachment

The third procedure included the following variables: length of marriage, meaning (both variables were paired with a dummy variable), time since the final divorce decree (dummy variable), gender, loss of faith, health status, positive reappraisal, and escape-avoidance. Not included were remarriage permissiveness and stigmatization. An eight-predictor model emerged with a R^2 of .56.

The betas of the variables ranged from .091 to .434. All variables in the model were stable. The model that emerged was very similar to the second preliminary model except that remarriage permissiveness was not included. The model is presented in Table 78.

Table 78

Third Preliminary Multiple Regression Model for Attachment

Predictor	Beta	t	p
Gender (1) female (2) male	.108	2.656	.0083
Time since final divorce decree (1) 6 years or fewer (2) 7 years or more	-.187	-4.745	.0000
Length of marriage	.136	3.452	.0006
Loss of faith (1) loss (2) no loss	-.100	-2.428	.0158
Health status (low, medium, high)	-.145	-3.495	.0005
Degree of meaning	-.258	-5.670	.0000
Positive reappraisal	-.091	-1.993	.0472
Escape-avoidance	.434	10.498	.0000

Note. R^2 = .56, F = 46.194, N = 303.

Fourth Procedure for Attachment

Included in the fourth procedure were all variables that had been used for the third procedure except positive reappraisal. This variable was excluded because it had a relatively high p -value (.0472) in the model that emerged as a result of the third procedure, and its squared part correlation (unique contribution to R^2) was lower than .007.

A seven-predictor model emerged with a R^2 of .55. Time since the final divorce decree, loss of faith, health status, and meaning were negatively related to attachment. Regarding gender, males were more attached to their former spouse than females. Length of marriage and escape-avoidance were positively related to attachment.

All variables in the model were stable. All five parts (event-qualifiers, losses, coping resources, perception of the divorce, and coping strategies) of the model of coping with family stress were preserved in this multiple regression model.

The model was found to satisfy the conditions that had been presented earlier in this chapter. Therefore, the model that emerged from the fourth procedure was selected as final multiple regression model for attachment in this study.

The betas of the variables ranged from .090 to .547. Every variable contributed at least 1% to the model. The correlations with attachment ranged from .09 to .55. The final model for attachment is presented in Table 79.

Developing a Multiple Regression Model for Anger at Loss

In this section the variables that were regressed on anger at loss are listed, the process of building a multiple regression model is described, and the final multiple regression model for anger at loss is presented.

Table 79

Final Multiple Regression Model for Attachment

		Step				Final Model			
Predictor		Total R^2	Increase in R^2	F for Increase in R^2	p	Part Sq ^a	r^b	Beta	p
Step 1.	Gender (1) female (2) male	.068	.068	22.24	.0000	.014	.262	.122	.0027
	Time since final divorce decree (1) 6 years or fewer (2) 7 years or more	.123	.055	18.88	.0000	.034	-.258	-.188	.0000
	Length of marriage	.138	.015	5.32	.0218	.018	.090	.137	.0006
Step 2.	Loss of faith (1) loss (2) no loss	.185	.047	17.26	.0000	.014	-.248	-.123	.0023
Step 3.	Health status (low, medium, high)	.279	.094	38.81	.0000	.019	-.344	-.145	.0005
Step 4.	Degree of meaning	.388	.109	52.93	.0000	.076	-.484	-.295	.0000
Step 5.	Escape-avoidance	.550	.162	107.00	.0000	.162	.547	.428	.0000

Note. Model $F = 51.826$, $N = 305$.

^aPart correlation squared (unique contribution to R^2).

^bZero-order correlation.

Describing the Variables for Multiple Regression Procedures
for Anger at Loss

Ten variables were used without additional dummy variables. Seven variables were paired with a dummy variable. The following variables were used without an additional dummy variable: loss of faith, stigmatization, health, general social support by the local church, spiritual support, meaning, law orientation, seeking social support, positive reappraisal, and escape-avoidance. Loss of faith (loss, no loss) was used as a dummy variable.

Item 188, *Age*. Age was paired with a dummy variable that consisted of two groups: (1) subjects between 24 and 35 years; and (2) subjects 36 years or older.

Item 75, *Time since the final divorce decree*. This variable was paired with a dummy variable that differentiated between two groups: (1) subjects who had been divorced for 6 or fewer years, and (2) subjects who had been divorced for more than 6 years.

Item 195, *Income security*. Income security was assessed with four response options (Very insecure, Insecure, Secure, Very secure) to the question "How secure do you feel about maintaining this income in the future?" This variable was paired with a dummy variable that had only two categories: (1) insecure income; and (2) secure income. The original variable was called "degree of income security" whereas the dummy variable was listed as "income security (insecure, secure)."

Item 201, *Number of people to call in an emergency*. A variable was used that summarized the number of people in eight categories: (1) no one; (2) 1-2 people; (3) 3-4 people; (4) 5-6 people; (5) 7-8 people; (6) 9-10 people; (7) 11-20 people; and (8) 25-70 people. This variable was paired with a dummy variable that had only two groups: (1) 0-3 people; and (2) 4 or more people.

Item 202, *Confidence that people help*. Confidence that people help was based on a response continuum between 1 and 7 (1=Not at all confident, 7=Very confident). This variable was paired with a dummy variable that consisted of two groups: (1) not at all confident to midpoint; and (2) above midpoint to very confident.

Items 27-41, 43; *Faith maturity (now)*. Faith maturity (now) was paired with a dummy variable that consisted of two groups: (1) subjects who scored between 22 and 60; and (2) subjects who scored between 61 and 80.

Item 79, *Acceptance of responsibility*. Acceptance of responsibility for the failure of the marriage was conceptualized as representing four stages on a continuum (No responsibility accepted, Less than half of the responsibility accepted, Half of the responsibility accepted, Most or all of the responsibility accepted).

This variable was paired with a dummy variable that consisted of two groups: (1) None or some of the responsibility accepted; and (2) half or more of the responsibility accepted. All variables used in the initial procedure are presented in Table 80.

Multiple Regression Procedures for Anger at Loss

First Procedure for Anger at Loss

The initial hierarchical multiple regression procedure for anger at loss included all variables that had been found to be related to anger at loss when the hypotheses were tested. Also included were seven dummy variables that were paired with simple variables. A seven-predictor model emerged with a R^2 of .33. Some variables never entered the model, whereas other variables were unstable. The betas ranged from .095 to .283. Law orientation and escape-avoidance were positively related to anger at loss. The other variables were negatively related to anger at loss. The model that emerged is presented in Table 81.

Table 80

Summary Information on Variables Regressed on Anger at Loss

Part of the model	Review of hypothesis testing		Variables used for multiple regression
	Variables	Methods of hypothesis testing	
Event-qualifiers	Age	Correlation	Age ^a Age
	Time since divorce	Correlation	Time since divorce ^a Time since divorce
Losses	Loss of faith	t-test	Loss of faith ^a
	Stigmatization	Correlation	Stigmatization
Coping resources	Health status	Correlation	Health status
	Income security	Correlation	Income security ^a Degree of income security
	Faith maturity	Correlation	Faith maturity ^a Faith maturity
	General social support	Correlation	General social support
	Spiritual support	Correlation	Spiritual support
	Number of people to call	Correlation	Number of people to call ^a Number of people to call
	Confidence that people help	Correlation	Confidence that people help ^a Degree of confidence that people help
Perception of the divorce	Meaning	Correlation	Degree of meaning
	Acceptance of responsibility	Correlation	Acceptance of responsibility ^a Acceptance of responsibility
	Law orientation	Correlation	Law orientation
Coping strategies	Seeking social support	Correlation	Seeking social support
	Positive reappraisal	Correlation	Positive reappraisal
	Escape-avoidance	Correlation	Escape-avoidance

^aDummy variable.

Table 81

First Preliminary Multiple Regression Model for Anger at Loss

Predictor	Beta	t	p
Time since final divorce decree (1) 6 years or fewer (2) 7 years or more	-.228	-4.176	.0000
Faith maturity	-.137	-2.419	.0163
Number of people to call	-.096	-1.706	.0894
Degree of meaning	-.095	-1.694	.0915
Acceptance of responsibility (1) none or less than half (2) half or more	-.262	-4.905	.0000
Law orientation	.117	2.168	.0311
Escape-avoidance	.283	5.075	.0000

Note. $R^2 = .33$, $F = 16.858$, $N = 245$.

Second Procedure for Anger at Loss

After reviewing the results of the first procedure, several variables were excluded from the second procedure. Stigmatization and confidence that people help were removed because they were unstable predictors. Age, loss of faith, health, income security, general social support, spiritual support, planful problem solving, and positive reappraisal were eliminated from the procedure because they did not enter during the initial procedure.

The second procedure included the following variables: time since the final divorce decree, faith maturity, number of people to call in an emergency, acceptance of responsibility (all four listed variables included a dummy variable), meaning, law orientation, and escape-avoidance. A six-predictor model emerged with a R^2 of .35. Meaning was removed from the model at the last step. The betas of the variables ranged from .120 to

.337. Law orientation and escape-avoidance were positively related to anger at loss. The other four variables were negatively related to anger at loss. The model that emerged from the second procedure is presented in Table 82.

Table 82

Second Preliminary Multiple Regression Model for Anger at Loss

Predictor	Beta	t	p
Time since the final divorce decree (1) 6 years or fewer (2) 7 years or more	-.235	-4.739	.0000
Faith maturity	-.136	-2.674	.0079
Number of people to call	-.130	-2.551	.0113
Acceptance of responsibility (1) none or less than half (2) half or more	-.251	-5.161	.0000
Law orientation	.120	2.455	.0147
Escape-avoidance	.337	6.772	.0000

Note. $R^2 = .35$, $F = 24.865$, $N = 285$.

Third Procedure for Anger at Loss

After reviewing the results of the second procedure for anger at loss, meaning was excluded from the third procedure (it had been removed from the model at the last step of the second procedure). The third procedure included the following variables: time since the final divorce decree, faith maturity, number of people to call in an emergency, acceptance of responsibility (all four listed variables included a dummy variable), law orientation, and escape-avoidance.

A six-predictor model emerged with a R^2 of .35. Law orientation and escape-avoidance were positively related to anger at loss. The other four variables were negatively related to anger at loss. All variables in the model were stable.

Four parts of the model of coping with family stress were preserved in the model: event-qualifiers (one variable entered), coping resources (two variables entered), perception of the divorce (two variables entered), and coping strategies (one variable entered). No variable was found in the model that represented losses.

The model was found to satisfy the conditions that had been presented earlier in this chapter. Therefore, the model that emerged from the third procedure was selected as the final multiple regression model for anger at loss in this study.

The betas of the variables in the final model ranged from .102 to .326. Each variable contributed at least 1% to the model. The correlations of the variables with anger at loss ranged from .145 to .383. The final multiple regression model for anger at loss is presented in Table 83.

Summary of Chapter 6

In this chapter the development of four multiple regression models was described. For each of the four outcome measures a multiple regression model was presented that is based on the model of coping with family stress.

For symptoms of depression and attachment, the entire adapted model of coping with family stress was preserved in the final multiple regression models. For self-esteem, coping resources, perception of the divorce, and coping strategies were included in the final multiple regression model. For anger at loss, four segments of the model of coping with family stress were preserved in the model: event-qualifiers, coping resources, perception of the divorce, and coping strategies.

Table 83

Final Multiple Regression Model for Anger at Loss

		Step				Final Model			
	Predictor	Total R^2	Increase in R^2	F for Increase in R^2	p	Part Sq ^a	r ^b	Beta	p
Step 1.	Time since the final divorce decree (1) 6 years or fewer (2) 7 years or more	.074	.074	23.51	.0000	.047	-.272	-.222	.0000
Step 2.	Number of people to call	.146	.072	24.64	.0000	.018	-.265	-.142	.0046
	Faith maturity	.178	.032	11.26	.0009	.021	-.272	-.152	.0023
Step 3.	Acceptance of responsibility (1) none or less than half (2) half or more	.235	.058	21.92	.0000	.068	-.253	-.261	.0000
	Law orientation	.246	.011	4.12	.0434	.010	.145	.102	.0330
Step 4.	Escape-avoidance	.345	.099	43.82	.0000	.099	.383	.326	.0000

Note. Model $F = 25.39$, $N = 296$.

^aPart correlation squared (unique contribution to R^2).

^bZero-order correlation.

CHAPTER VII

SUMMARY, DISCUSSION, CONTRIBUTIONS, LIMITATIONS, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

This chapter presents the summary of the study and the discussion of the findings. Contributions, limitations, conclusions, and recommendations are also presented.

Summary

The summary of this study is presented in the following three sections: (1) Statement of the Problem, (2) Overview of Related Literature, and (3) Methodology.

Statement of the Problem

The basic question for this research was to find out which social factors, religious factors, and coping strategies are related to the divorce adjustment of divorced Christians who are members of predominately conservative Protestant denominations and how well these Christians adjust to divorce. Special emphasis was placed on investigating selected religious dimensions as possible determinants of divorce adjustment.

Overview of Related Literature

The most recent official documents on divorce and remarriage of The Lutheran Church—Missouri Synod and the Seventh-day Adventist Church reflect a view on divorce that focuses on identifying a guilty and an innocent party. There was no reference to a biblical

exception clause in the most recent Manual of the Church of the Nazarene. Instead, an ambiguous clause was included referring to "legal or physical protection" (p. 48). When dealing with divorce and remarriage, all three denominations seem to accept only a limited number of more or less well-defined cases. A brief review of Adventist sources showed signs of a discussion about the acceptability of divorce and remarriage in Adventist circles.

The literature on divorce problems of Seventh-day Adventists (Dimmig; 1970, Erben, 1993a, 1994; Osborn, 1990; Sahlin & Sahlin, 1997; Staff, 1974) was limited. No study was found that investigated divorce problems of members of The Lutheran Church--Missouri Synod or the Church of the Nazarene. A number of researchers (Ashenhurst, 1980/1981; Barringer, 1973; Baxter, 1984/1985; Erben 1993a, 1994, 1997; Kitson, 1992; Moore, L. L. 1980/1981; Moore, R., 1987/1988; Raschke, 1974/1975) found that religious variables were related to measures of divorce adjustment. Kitson's (1992) findings especially pointed to the importance of religious affiliation as a significant factor. Whereas Gander (1991) compared Mormons and non-Mormons, no study was found that compared divorced members of the Seventh-day Adventist Church, The Lutheran Church--Missouri Synod, and the Church of the Nazarene.

Methodology

The population for this research project was composed of all currently divorced men and women residing in the United States of America who are members of The Lutheran Church--Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church. Random samples of local congregations were obtained that were stratified according to church size. This project relied on local pastors for the distribution of the research packages. Approximately 2,150 questionnaires were delivered to subjects in 271 congregations. Five hundred fifty responses were received. Three hundred sixty responses

from subjects who were members of one of the target denominations at the time when the decision to divorce was made were used for this study.

Four measures of divorce adjustment were employed: the Rosenberg Self-Esteem Scale, the Center for Epidemiologic Studies Depression Scale, a 16-item Pining and Preoccupation Scale, and a 16-item Anger at Loss Scale. Thirty-eight independent variables were used, including a 16-item short form of the Faith Maturity Scale and an adapted 32-item short form of the revised Ways of Coping Checklist that consisted of eight different scales. The hypotheses were tested using the following statistical methods: t -test for two independent samples, ANOVA, Pearson r , and Spearman rho. A combination of hierarchical and stepwise multiple regression procedures was used to develop an integrated view of the relationships between the independent variables and the four measures of adjustment that were employed as dependent variables. The independent variables were regressed on the dependent variables according to the adapted model of coping with family stress.

Discussion of the Findings

The discussion of the findings is divided into two main sections: (1) Discussion of the Results of the Testing of the Hypotheses, and (2) Discussion of the Final Multiple Regression Models.

Discussion of the Results of the Testing of the Hypotheses

In the following section the results of the testing of the hypotheses are discussed. Each subhypothesis is considered separately.

Hypothesis 1 and Its Subhypotheses

Hypothesis 1 states: *There are no relationships between event-qualifiers and self-esteem.*

Hypothesis 1a: *There is no difference in self-esteem between females and males.*

The null hypothesis was rejected because there was a significant difference in self-esteem between females and males. Females had higher self-esteem than males. This finding supports Diedrick's (1991) review of the literature on gender differences in adjustment to divorce that suggested that females adjust better to divorce than males.

Kosmin (personal communication, February 23, 1994) reported that there was a higher percentage of divorced females than males in Lutheran denominations, in the Church of the Nazarene, and in the Seventh-day Adventist Church. Divorced males who have high self-esteem may be more likely to remarry than divorced females with high self-esteem. This may to some extent explain the gender difference in self-esteem that was found in this study.

Hypothesis 1b: *There is no correlation between age and self-esteem.* The null hypothesis was retained because the correlation between age and self-esteem was not significant. Age was not related to self-esteem. Kitson (1992) also did not find a relationship between the two variables.

Hypothesis 1c: *There are no differences in self-esteem between divorced Lutherans, Nazarenes, and Adventists.* The null hypothesis was retained because there were no significant differences between the three subsamples. Self-esteem was not related to religious affiliation. Divorced men and women in the three denominational subsamples did not seem to be much different from each other in regard to self-esteem.

Hypothesis 1d: *There is no correlation between length of marriage and self-esteem.* The null hypothesis was retained because the correlation between length of marriage and self-esteem was not significant. Kitson (1992) also did not find a relationship between length of marriage and self-esteem.

Hypothesis 1e: *There is no correlation between length of separation and self-esteem.* The null hypothesis was retained because the correlation between length of time

since the final divorce decree and self-esteem was not significant. Kitson (1992) also did not find a relationship between the two variables. Self-esteem may not simply improve over time without the influence of other factors.

Hypothesis 1f: *There are no differences in self-esteem between subjects who first suggested the divorce (individually or together with their former spouse) and subjects who did not first suggest the divorce (but the former spouse did).* The null hypothesis was retained because there were no significant differences in self-esteem between the two groups. Subjects who did not initiate the divorce had as much self-esteem as subjects who initiated the divorce. Kitson (1992) also did not find a relationship between who suggested the divorce and self-esteem. Vannoy (1995) suggested a paradigm that included eight different divorce roles: being the abandoned, the abandoner, the set-up, the setter-upper, the escaped, the escapee, the released, and the releaser. This paradigm may help in developing a more sensitive measure.

Hypothesis 1g: *There are no differences in self-esteem between subjects who later continued to insist more on the divorce (individually or together with their former spouse) and subjects who did not continue to insist more on a divorce (but the former spouse did).* The null hypothesis was retained because there were no significant differences in self-esteem between the two groups. Subjects who did not continue to insist on the divorce had as much or as little self-esteem as subjects who insisted on the divorce. Vannoy's (1995) paradigm of eight different divorce roles may help in developing a more sensitive measure.

Hypothesis 2 and Its Subhypotheses

Hypothesis 2 states: *There are no relationships between variables that describe losses and self-esteem.*

Hypothesis 2a: *There are no differences in self-esteem between subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of faith during that time.* The null hypothesis was rejected because there was a significant difference (in the predicted direction) in self-esteem between the two groups. Subjects who did not experience a loss of faith had more self-esteem than subjects who experienced a loss of faith. A decrease in faith may have a negative impact on a divorced person's self-esteem, especially if having a high degree of mature faith is a deeply ingrained part of one's view of oneself.

Hypothesis 2b: *There are no differences in self-esteem between subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of participation during that time.* The null hypothesis was rejected because there was a significant difference (in the predicted direction) in self-esteem between the two groups. Subjects who did not experience a loss of participation had more self-esteem than subjects who experienced a loss of participation. A decrease in participation in church activities may have a negative impact on a divorced person's self-esteem, especially if active participation in church activities was a high priority for a respondent. However, it is also possible that subjects who had low self-esteem were more likely to withdraw from participation in church activities than subjects who had high self-esteem.

Hypothesis 2c: *There is no correlation between stigmatization by the local church (loss of social acceptance) and self-esteem.* The null hypothesis was rejected because the correlation between stigmatization and self-esteem was significant. The low negative correlation was in the predicted direction. The less stigmatization was experienced, the higher was the level of self-esteem. A loss of social acceptance by one's local church may

have a negative impact on one's self-esteem. It is also possible that the less self-esteem the subjects had, the more they were likely to perceive their local church as stigmatizing.

Hypothesis 2d: *There are no differences in self-esteem between subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or discongruent).* The null hypothesis was retained because there were no significant differences in self-esteem between the two groups. It is possible that no significant differences were found because the variable was based on responses obtained by the Divorce Theology Checklist that were coded into three categories (conservative, moderate, liberal) and then converted into two groups (loss of congruence, no loss of congruence) instead of the explicit report of the subjects themselves. Significant findings might have been obtained if the subjects had been asked to report their subjective perception regarding a loss of congruence.

Hypothesis 2e: *There are no differences in self-esteem between subjects who lost congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or discongruent).* The null hypothesis was retained because there were no significant differences in self-esteem between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception regarding a loss of congruence.

Hypothesis 2f: *There is no difference in self-esteem between subjects who lost a happy marriage through divorce (who were happily married) and subjects who did not lose a happy marriage through divorce (who were unhappily married).* The null hypothesis was retained because there was no significant difference in self-esteem between the two groups. Whether or not the marriage was happy does not seem to be related to self-esteem.

Hypothesis 3 and Its Subhypotheses

Hypothesis 3 states: *There are no relationships between coping resources and self-esteem.*

Hypothesis 3a: *There is no correlation between health status and self-esteem.*

The null hypothesis was rejected because the correlation between health status and self-esteem was significant. The low positive correlation was in the predicted direction. Health status contributed about 7% of unique variance to the R^2 in the final model for self-esteem. The more the subjects perceived themselves as healthy, the higher was their level of self-esteem. Good health may contribute to high self-esteem, and vice versa.

Hypothesis 3b: *There is no correlation between income and self-esteem.* The null hypothesis was rejected because the correlation between income and self-esteem was significant. The correlation was in the predicted direction. However, only a very weak relationship seems to exist. The more income the subjects had, the higher was their level of self-esteem. Having a higher income may increase a divorced person's self-esteem in a very limited way.

Hypothesis 3c: *There is no correlation between feeling secure about maintaining one's income in the future and self-esteem.* The null hypothesis was rejected because the correlation between feeling secure about maintaining one's income and self-esteem was significant. The low positive correlation was in the predicted direction. Feeling secure about one's income contributed almost 2% of unique variance to the R^2 in the final model for self-esteem. The more the subjects felt secure about maintaining their income, the higher was their level of self-esteem. Feeling secure about one's income may increase one's self-esteem.

Hypothesis 3d: *There is no correlation between the level of formal education and self-esteem.* The null hypothesis was rejected because the correlation between the level of formal education and self-esteem was significant. The low positive correlation was in the

predicted direction. Level of formal education contributed slightly more than 1% of unique variance to the R^2 in the final model for self-esteem. The more formal education the subjects had received, the higher was their level of self-esteem. Education may enhance one's sense of self-esteem or people with higher self-esteem may obtain more formal education.

Hypothesis 3e: *There is no correlation between faith maturity (NOW Faith Maturity Scale) and self-esteem.* The null hypothesis was rejected because the correlation between faith maturity and self-esteem was significant. The low positive correlation was in the predicted direction. The correlation was almost as strong as the correlation between vertical faith and Feelings of Self Worth in my re-analysis of my pilot study data on Adventist divorced men and women (Erben, 1994).

Faith maturity contributed about 1% of unique variance to the R^2 in the final model for self-esteem. The more mature faith the subjects had, the higher was their level of self-esteem. Mature faith may facilitate the development of self-esteem, and vice versa.

Hypothesis 3f: *There is no correlation between general social support by the local church and self-esteem.* The null hypothesis was retained because the correlation between general social support by one's local church and self-esteem was not significant. That no relationship between social support and self-esteem was found may be a function of the scale that was used to measure support. Waggener and Galassi (1993) pointed out that the most important element in social support may be one's level of *satisfaction* with the support that was received. It is also possible that the respondents may not have expected social support from their church and, therefore, may not have felt affected by a lack of it.

Hypothesis 3g: *There is no correlation between spiritual support by the local church and self-esteem.* The null hypothesis was rejected because the correlation between spiritual support by the local church and self-esteem was statistically significant. The very small negative correlation was in the predicted direction (a low score on the Spiritual Support

Scale indicates high spiritual support). However, only a very weak relationship seems to exist. The more spiritual support the subjects received from their local church, the higher was their level of self-esteem. It is possible that the relationship would have been stronger if items had been included that explicitly dealt with the assurance that church members care about divorced members and express love to them.

Hypothesis 3h: *There is no correlation between the number of people one has available to call on in an emergency and self-esteem.* The null hypothesis was rejected because the correlation between the number of people one has available to call on in an emergency and self-esteem was significant. The low positive correlation was in the predicted direction. The more people one had available to call on in an emergency, the more self-esteem one tended to have. This finding confirms the results of previous studies examining the relationship between social support network size and adjustment to divorce (Pett, 1982; Wilcox, 1981). The more self-esteem people have, the easier it may be for them to establish a strong social network.

Hypothesis 3i: *There is no correlation between the confidence that these people would be willing to help and self-esteem.* The null hypothesis was rejected because the correlation between the confidence that people would be willing to help and self-esteem was significant. The low positive correlation was in the predicted direction. Confidence that people would be willing to help contributed more than 1% of unique variance to the R^2 in the final model for self-esteem. The more confident one was that the people, who one had available to call on in an emergency, would be willing to help, the more self-esteem one tended to have. The more self-esteem people have, the easier it may be for them to establish a strong social network.

Hypothesis 4 and Its Subhypotheses

Hypothesis 4 states: *There are no relationships between variables that describe the perception of the divorce and self-esteem.*

Hypothesis 4a: *There is no correlation between the degree of meaning found in the divorce and self-esteem.* The null hypothesis was rejected because the correlation between the degree of meaning found in the divorce and self-esteem was significant. The low positive correlation was in the predicted direction. The more the subjects were able to make sense or find meaning in their divorce, the higher was their level of self-esteem. Self-esteem may increase one's ability to find meaning, and vice versa.

Hypothesis 4b: *There is no correlation between acceptance of responsibility for the divorce and self-esteem.* The null hypothesis was rejected because the correlation between acceptance of responsibility and self-esteem was significant. The less one accepted responsibility for the divorce, the more self-esteem one tended to have. It is possible that when people shift responsibility for the divorce from themselves to others that their self-esteem is enhanced.

Hypothesis 4c: *There is no correlation between one's personal views on divorce permissiveness--conservative, moderate, or liberal--and self-esteem.* The null hypothesis was rejected because the correlation between divorce permissiveness and self-esteem was significant. The higher the degree of divorce permissiveness of the subjects, the higher was their level of self-esteem. A conservative view on divorce permissiveness may have a negative impact on self-esteem. It may be possible that the less self-esteem the subjects had, the more they might have felt inclined to accept conservative or moderate concepts regarding divorce permissiveness that were advocated by their religious communities.

Hypothesis 4d: *There is no correlation between one's personal views on remarriage permissiveness--conservative, moderate, or liberal--and self-esteem.* The null

hypothesis was rejected because the correlation between remarriage permissiveness and self-esteem was significant. Remarriage permissiveness contributed about 2% of unique variance to the R^2 in the final model for self-esteem. The higher the degree of remarriage permissiveness of the subjects, the higher was their level of self-esteem. It may be possible that the less self-esteem the subjects had, the more they might have felt inclined to accept conservative or moderate concepts regarding remarriage permissiveness that were advocated by their religious communities.

Hypothesis 4e: *There is no difference in self-esteem between subjects who agreed with the standards-related position of their local church on divorce permissiveness--conservative, moderate, or liberal--and subjects who disagreed.* The null hypothesis was retained because there were no significant differences in self-esteem between the two groups. It is possible that no significant differences were found because the variable was based on responses obtained by the Divorce Theology Checklist that were coded into three main categories (conservative, moderate, liberal) and then converted into two groups (fit, no fit) instead of the explicit report of the subjects themselves. Significant findings might have been obtained if the subjects had been asked to report their subjective perception regarding the perceived fit between their personal views and the dominant views on divorce permissiveness in their local church.

Hypothesis 4f: *There is no difference in self-esteem between subjects who agreed with the standards-related position of their local church on remarriage permissiveness--conservative, moderate, or liberal--and subjects who disagreed.* The null hypothesis was retained because there were no significant differences in self-esteem between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception regarding the perceived fit between their personal views and the dominant views on remarriage permissiveness in their local church.

Hypothesis 4g: *There is no correlation between law orientation and self-esteem.*

The null hypothesis was retained because the correlation between law orientation and self-esteem was not significant. Law orientation was not related to self-esteem. A significant correlation might have been found if a more sensitive measure of law orientation had been used.

Hypothesis 4h: *For Seventh-day Adventists there is no correlation between the belief in the verbal inspiration of the writings of Ellen White and self-esteem.* The null hypothesis was retained because the correlation was not significant. The variable was not related to self-esteem.

Hypothesis 5 and Its Subhypotheses

Hypothesis 5 states: *There are no relationships between coping strategies and self-esteem.*

Hypothesis 5a: *There is no correlation between confrontive coping and self-esteem.* Due to a low Cronbach α , this hypothesis was not tested.

Hypothesis 5b: *There is no correlation between seeking social support and self-esteem.* The null hypothesis was rejected because the correlation between seeking social support and self-esteem was significant. The correlation was in the predicted direction. However, only a very weak relationship seems to exist. The more one engaged in coping through seeking social support, the more self-esteem one tended to have. The more self-esteem one has, the less one may feel inhibited to ask others for informational support.

Hypothesis 5c: *There is no correlation between planful problem solving and self-esteem.* The null hypothesis was rejected because the correlation between planful problem solving and self-esteem was significant. The low positive correlation was in the predicted direction. The more one engaged in coping through planful problem solving, the more self-

esteem one tended to have. With an increasing level of self-esteem subjects may see a greater chance that their attempts to improve a given situation through problem-oriented efforts will be successful and, therefore, they may more frequently engage in such efforts.

Hypothesis 5d: *There is no correlation between positive reappraisal and self-esteem.* The null hypothesis was rejected because the correlation between positive reappraisal and self-esteem was significant. The low positive correlation was in the predicted direction. Positive reappraisal contributed more than 3% of unique variance to the R^2 in the final model for self-esteem. The more one engaged in coping through positive reappraisal, the more self-esteem one tended to have. With increasing self-esteem subjects may feel more optimistic about their ability to grow and create meaning through growth and, therefore, more frequently focus their efforts on personal growth.

Hypothesis 5e: *There is no correlation between distancing and self-esteem.* The null hypothesis was retained because the correlation was not significant. This variable was not related to self-esteem. The scale was not developed specifically for a divorced population and, therefore, may not describe major ways of distancing that are used by divorced subjects.

Hypothesis 5f: *There is no correlation between self-controlling and self-esteem.* Due to a low Cronbach α , this hypothesis was not tested.

Hypothesis 5g: *There is no correlation between accepting responsibility and self-esteem.* Due to a low Cronbach α , this hypothesis was not tested.

Hypothesis 5h: *There is no correlation between escape-avoidance and self-esteem.* The null hypothesis was rejected because the correlation between escape-avoidance and self-esteem was significant. The low negative correlation was in the predicted direction. Escape-avoidance contributed about 6% of unique variance to the R^2 in the final model for self-esteem. The less one engaged in coping through escape-avoidance, the more self-esteem one tended to have. The higher one's self-esteem, the better equipped someone may be to

acknowledge the finality of the divorce. It is also possible that the ability to "recognize the loss" (Rando, 1992-1993, p. 43) leads to increased self-esteem.

Hypothesis 6 and Its Subhypotheses

Hypothesis 6 states: *There are no relationships between event-qualifiers and symptoms of depression.*

Hypothesis 6a: *There is no difference in symptoms of depression between females and males.* The null hypothesis was rejected because there was a significant difference in symptoms of depression between females and males. Males had more symptoms of depression than females (which was contrary to the predicted direction).

In my pilot study on divorced Adventists (Erben, 1993a), males had significantly less symptoms of grief than females. The finding in this current study supports the results of Diedrick's (1991) review of the literature on gender differences in adjustment to divorce that suggested that females adjust better to divorce than males.

Hypothesis 6b: *There is no correlation between age and symptoms of depression.* The null hypothesis was rejected because the correlation between age and symptoms of depression was significant. The younger the subjects, the more symptoms of depression they had. Age contributed about 1% of unique variance to the R^2 in the final model for symptoms of depression.

Those subjects who were 35 years or younger had more symptoms of depression than subjects who were 36 years or older. It appears that the younger the people are, the more they may feel depressed after the divorce because of additional responsibilities like parenting or increased difficulties to meet age-related role expectations.

To some degree the relationship between age and symptoms of depression could be explained by length of time since the final divorce decree because age and time since the

final divorce decree were moderately correlated ($r = .51$, $p < .001$). The older the subject, the greater was the distance in time since the final divorce decrees were issued.

Hypothesis 6c: *There are no differences in symptoms of depression between divorced Lutherans, Nazarenes, and Adventists.* The null hypothesis was retained because there were no significant differences in symptoms of depression between the three subsamples. Symptoms of depression were not related to religious affiliation. Divorced men and women in the three denominational subsamples do not seem to be much different from each other with regard to symptoms of depression.

Hypothesis 6d: *There is no correlation between length of marriage and symptoms of depression.* The null hypothesis was retained because the correlation was not significant. Length of marriage does not seem to be related to symptoms of depression.

Hypothesis 6e: *There is no correlation between length of separation and symptoms of depression.* The null hypothesis was rejected because the correlation between length of time since the final divorce decree and symptoms of depression was significant. The very low correlation was in the predicted direction. Time since the final divorce decree contributed less than 1 % of unique variance to the R^2 in the final model for symptoms of depression. The smaller the distance in time since the final divorce decrees were issued, the more symptoms of depression were present. The very weak relationship suggests that passing of time may be related to decreased symptoms of depression but only for a certain group of subjects.

Hypothesis 6f: *There are no differences in symptoms of depression between subjects who first suggested the divorce (individually or together with their former spouse) and subjects who did not first suggest the divorce (but the former spouse did).* The null hypothesis was retained because there was no significant difference in symptoms of depression between the two groups. Subjects who did not suggest the divorce had as many

or as few symptoms of depression as subjects who suggested the divorce. Vannoy's (1995) paradigm of eight different divorce roles may help in developing a more sensitive measure.

Hypothesis 6g: *There are no differences in symptoms of depression between subjects who later continued to insist more on the divorce (individually or together with their former spouse) and subjects who did not continue to insist more on a divorce (but the former spouse did).* The null hypothesis was retained because there was no significant difference in symptoms of depression between the two groups. Subjects who did not continue to insist on a divorce had as many or as few symptoms of depression as subjects who continued to insist. Vannoy's (1995) paradigm of eight different divorce roles may help in developing a more sensitive measure.

Hypothesis 7 and Its Subhypotheses

Hypothesis 7 states: *There are no relationships between variables that describe losses and symptoms of depression.*

Hypothesis 7a: *There are no differences in symptoms of depression between subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of faith during that time.* The null hypothesis was rejected because there was a significant difference (in the predicted direction) in symptoms of depression between the two groups. Subjects who experienced a loss of faith were more depressed than subjects who did not experience a loss of faith. Symptoms of depression may contribute to a loss of faith, and vice versa.

Hypothesis 7b: *There are no differences in symptoms of depression between subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce, and subjects who*

did not experience a loss of participation during that time. The null hypothesis was rejected because there was a significant difference (in the predicted direction) in symptoms of depression between the two groups. Subjects who experienced a loss of participation had more symptoms of depression than subjects who did not experience a loss of participation. Depressed subjects may be more likely to withdraw from participation or they may get depressed when they withdraw from participation or are excluded from it.

Hypothesis 7c: *There is no correlation between stigmatization by the local church (loss of social acceptance) and symptoms of depression.* The null hypothesis was rejected because the correlation between stigmatization and symptoms of depression was significant. The low positive correlation was in the predicted direction. Stigmatization contributed slightly more than 1% of unique variance to the R^2 in the final model for symptoms of depression. The more stigmatization the subjects experienced, the more depressed they felt. The more depressed subjects are, the more they may perceive their social environment as rejecting or they may actually experience a greater loss of social acceptance.

Hypothesis 7d: *There are no differences in symptoms of depression between subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* The null hypothesis was retained because there were no significant differences in symptoms of depression between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception regarding a loss of congruence.

Hypothesis 7e: *There are no differences in symptoms of depression between subjects who lost congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* The null hypothesis was

retained because there were no significant differences in symptoms of depression between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception regarding a loss of congruence.

Hypothesis 7f: *There is no difference in symptoms of depression between subjects who lost a happy marriage through divorce (who were happily married) and subjects who did not lose a happy marriage through divorce (who were unhappily married).* The null hypothesis was retained because there was no significant difference in symptoms of depression between the two groups. Whether or not the marriage was happy does not seem to be related to symptoms of depression. Generally, divorce seems to be a catastrophic event regardless of whether the marriage was happy or not.

Hypothesis 8 and Its Subhypotheses

Hypothesis 8 states: *There are no relationships between coping resources and symptoms of depression.*

Hypothesis 8a: *There is no correlation between health status and symptoms of depression.* The null hypothesis was rejected because the correlation between health status and symptoms of depression was significant. The moderate negative correlation was in the predicted direction. The less the subjects perceived themselves as healthy, the more they felt depressed. Health status contributed 8% of unique variance to the R^2 in the final model for symptoms of depression.

Health problems may increase in subjects who experience depressive episodes. Kaplan, Sadock, and Grebb (1994) pointed out that "the various changes in food intake and rest can aggravate coexisting medical illnesses, such as diabetes, hypertension, chronic obstructive lung disease, and heart disease" (p. 531). However, it is also possible that a

mood disturbance may "be the direct physiological consequence of a specific general medical condition" (American Psychiatric Association, 1994, p. 343).

Hypothesis 8b: *There is no correlation between income and symptoms of depression.* The null hypothesis was rejected because the correlation between income and symptoms of depression was significant. The small negative correlation was in the predicted direction. However, only a very weak relationship seemed to exist. The less income the subjects had available, the more they felt depressed. Financial problems or lack of finances may contribute to symptoms of depression.

Hypothesis 8c: *There is no correlation between feeling secure about maintaining one's income in the future and symptoms of depression.* The null hypothesis was rejected because the correlation between feeling secure about maintaining one's income in the future and symptoms of depression was significant. The low negative correlation was in the predicted direction. Feeling secure about one's income contributed 2% of unique variance to the R^2 in the final model for symptoms of depression. The less secure the subjects were about maintaining their income in the future, the more they felt depressed. Lack of financial security may contribute to symptoms of depression in divorced subjects.

Hypothesis 8d: *There is no correlation between the level of formal education and symptoms of depression.* The null hypothesis was retained because the correlation was not significant. Education does not seem to function as a buffer against symptoms of depression.

Hypothesis 8e: *There is no correlation between faith maturity (NOW Faith Maturity Scale) and symptoms of depression.* The null hypothesis was rejected because the correlation between faith maturity and symptoms of depression was significant. The low negative correlation was in the predicted direction. The less mature faith the subjects had,

the more they felt depressed. Mature faith may serve as a buffer against symptoms of depression.

Hypothesis 8f: *There is no correlation between general social support by the local church and symptoms of depression.* The null hypothesis was rejected because the correlation between social support by one's local church and symptoms of depression was significant. The very small positive correlation was in the predicted direction (a high score on the General Social Support Scale indicates low social support). The less the subjects felt socially supported by their local church, the more symptoms of depression were reported. Social support seems to decrease feelings of isolation (I felt lonely, CES-D item #14) and, therefore, is apt to alleviate symptoms of depression. The correlation may have been stronger if a more sensitive measure of social support by the church would have been used.

Hypothesis 8g: *There is no correlation between spiritual support by the local church and symptoms of depression.* The null hypothesis was rejected because the correlation between spiritual support by one's local church and symptoms of depression was significant. The very small positive correlation was in the predicted direction (a high score on the Spiritual Support Scale indicates low spiritual support). The less the subjects felt spiritually supported by their local church, the more symptoms of depression were reported. Spiritual support generates hope (I felt hopeful about the future, CES-D item #8), which in turn may alleviate other symptoms of depression. The correlation may have been stronger if a more sensitive measure of spiritual support would have been used.

Hypothesis 8h: *There is no correlation between the number of people one has available to call on in an emergency and symptoms of depression.* The null hypothesis was rejected because the correlation between the number of people one has available to call on in an emergency and symptoms of depression was significant. The low negative correlation was in the predicted direction. Number of people to call contributed 1 % of unique variance to

the R^2 in the final model for symptoms of depression. The fewer people one had available to call on in an emergency, the more symptoms of depression one tended to have. This finding confirms the results of previous studies examining the relationship between social support network size and adjustment to divorce (Pett, 1982; Wilcox, 1981). A strong social network may serve as a buffer against symptoms of depression.

Hypothesis 8i: *There is no correlation between the confidence that these people would be willing to help and symptoms of depression.* The null hypothesis was rejected because the correlation between the confidence that these people would be willing to help and symptoms of depression was significant. The low negative correlation was in the predicted direction. The less confident one was that the people, who one had available to call, would be willing to help, the more symptoms of depression one tended to have. A strong social network may serve as a buffer against symptoms of depression.

Hypothesis 9 and Its Subhypotheses

Hypothesis 9 states: *There are no relationships between variables that describe the perception of the divorce and symptoms of depression.*

Hypothesis 9a: *There is no correlation between the degree of meaning found in the divorce and symptoms of depression.* The null hypothesis was rejected because the correlation between the degree of meaning found in the divorce and symptoms of depression was significant. The low negative correlation was in the predicted direction.

Meaning (low/medium, high) was a good predictor in combination with eight other variables in the final multiple regression model for symptoms of depression. The variable contributed more than 1% of unique variance to the R^2 for symptoms of depression. The less able the subjects were to make sense or find meaning in their divorce, the more

symptoms of depression they had. Symptoms of depression may be the result of difficulties in making sense or finding meaning in one's divorce.

Hypothesis 9b: *There is no correlation between acceptance of responsibility for the divorce and symptoms of depression.* The null hypothesis was retained because the correlation was not significant. A more sensitive measure of acceptance of responsibility is needed.

Hypothesis 9c: *There is no correlation between one's personal views on divorce permissiveness—conservative, moderate, or liberal—and symptoms of depression.* The null hypothesis was retained because the correlation between divorce permissiveness and symptoms of depression was not significant. Divorce permissiveness as conceptualized by three stages (conservative, moderate, liberal) may not be sufficient to test the relationship between divorce permissiveness and symptoms of depression.

Additional variables such as identification with divorce permissiveness and introjected divorce permissiveness may be needed. Identification and introjection were constructs employed in a recent study on Adventist families (Strahan, 1995). Introjected divorce permissiveness variables would explore beliefs about divorce that are accepted without examination. Variables that represent identification with divorce permissiveness would explore beliefs about divorce that had been examined and internalized.

Hypothesis 9d: *There is no correlation between one's personal views on remarriage permissiveness—conservative, moderate, or liberal—and symptoms of depression.* The null hypothesis was retained because the correlation between remarriage permissiveness and symptoms of depression was not significant.

Remarriage permissiveness as conceptualized by three stages may not be sufficient to test the relationship between remarriage permissiveness and symptoms of depression.

Variables such as identification with remarriage permissiveness and introjected remarriage permissiveness may be needed.

Hypothesis 9e: *There is no difference in symptoms of depression between subjects who agreed with the standards-related position of their local church on divorce permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* The null hypothesis was retained because there were no significant differences in symptoms of depression between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception.

Hypothesis 9f: *There is no difference in symptoms of depression between subjects who agreed with the standards-related position of their local church on remarriage permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* The null hypothesis was retained because there were no significant differences in symptoms of depression between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception.

Hypothesis 9g: *There is no correlation between law orientation and symptoms of depression.* The null hypothesis was rejected because the correlation between law orientation and symptoms of depression was significant. The very small positive correlation was in the predicted direction. The more law orientation subjects had, the more they felt depressed. A stronger correlation might have been found if a more sensitive measure of law orientation would have been used.

Hypothesis 9h: *For Seventh-day Adventists there is no correlation between the belief in the verbal inspiration of the writings of Ellen White and symptoms of depression.* The null hypothesis was retained because the correlation was not significant. This variable was not related to symptoms of depression.

Hypothesis 10 and Its Subhypotheses

Hypothesis 10 stated: *There are no relationships between coping strategies and symptoms of depression.*

Hypothesis 10a: *There is no correlation between confrontive coping and symptoms of depression.* Due to a low Cronbach α , this hypothesis was not tested.

Hypothesis 10b: *There is no correlation between seeking social support and symptoms of depression.* The null hypothesis was rejected because the correlation between seeking social support and symptoms of depression was significant. The correlation was in the predicted direction. However, only a very weak negative relationship seems to exist. The more one engaged in coping through seeking social support, the less symptoms of depression one tended to have. The less depressed subjects are, the more they may be likely to ask others for informational support.

Hypothesis 10c: *There is no correlation between planful problem solving and symptoms of depression.* The null hypothesis was rejected because the correlation between planful problem solving and symptoms of depression was significant. The low negative correlation was in the predicted direction. The less one engaged in coping through planful problem solving, the more symptoms of depression one tended to have. The less depressed subjects are, the more they may see a chance that their attempts to improve their situation through problem-solving oriented efforts will be successful and, therefore, they may more frequently engage in such efforts. It is also possible that planful problem solving leads to a decrease of symptoms of depression.

Hypothesis 10d: *There is no correlation between positive reappraisal and symptoms of depression.* The null hypothesis was rejected because the correlation between positive reappraisal and symptoms of depression was significant. The low negative correlation was in the predicted direction.

Positive reappraisal contributed almost 2% of unique variance to the R^2 in the final model for symptoms of depression. The less one engaged in coping through positive reappraisal, the more symptoms of depression one tended to have. Positive reappraisal may help overcome depression. It is also possible that the more depressed subjects are, the more pessimistic they may feel about their ability to grow and to create meaning through growth and, therefore, they may less frequently focus their efforts on personal growth.

Hypothesis 10e: *There is no correlation between distancing and symptoms of depression.* The null hypothesis was retained because the correlation was not significant. This variable was not related to symptoms of depression. This scale was not developed specifically for a divorced population and, therefore, may not describe major ways of distancing that are used by divorced subjects.

Hypothesis 10f: *There is no correlation between self-controlling and symptoms of depression.* Due to a low Cronbach α , this hypothesis was not tested.

Hypothesis 10g: *There is no correlation between accepting responsibility and symptoms of depression.* Due to a low Cronbach α , this hypothesis was not tested.

Hypothesis 10h: *There is no correlation between escape-avoidance and symptoms of depression.* The null hypothesis was rejected because the correlation between escape-avoidance and self-esteem was significant. The moderate positive correlation was in the predicted direction.

Escape-avoidance contributed more than 6% of unique variance to the R^2 in the final model for symptoms of depression. The more one engaged in coping through escape-avoidance, the more symptoms of depression one tended to have. It is likely that the failure to "recognize the loss" (Rando, 1992-93, p. 43) and to deal with it leads to increased symptoms of depression.

Hypothesis 11 and Its Subhypotheses

Hypothesis 11 stated: *There are no relationships between event-qualifiers and attachment.*

Hypothesis 11a: *There is no difference in attachment between females and males.*

The null hypothesis was rejected because there was a significant difference in attachment between females and males. Males felt more attached to their former spouse than females. This finding supports the results of Diedrick's (1991) review of the literature on gender differences in adjustment to divorce that suggested that females adjust better to divorce than males. Gender contributed more than 1% of unique variance to the R^2 in the final model for attachment.

Hypothesis 11b: *There is no correlation between age and attachment.* The null hypothesis was rejected because the small correlation between age and attachment was significant. The younger the subjects were, the more they felt attached to their former spouse. To some degree this relationship could be explained by length of time since the final divorce decree because age and time since the final divorce decree were moderately correlated ($r = .51$, $p < .001$). The older the subject, the greater was the distance in time.

Hypothesis 11c: *There are no differences in attachment between divorced Lutherans, Nazarenes, and Adventists.* The null hypothesis was rejected because there were significant differences in attachment between the Nazarenes and both Lutherans and Adventists. Nazarenes tended to feel more attached to their former spouses than Lutherans or Adventists.

It could be that of all three denominations involved in this study, Nazarenes in general might have the most conservative divorce theology. No clearly-defined officially accepted grounds for divorce were mentioned in the current Manual (Church of the Nazarene, 1993), whereas marriage is described "as a lifelong covenant, to be broken only

by death" (p. 148). A denominational climate in which divorce permissiveness is low may encourage continued attachment to the former spouse when the divorce cannot be justified based on denominational norms.

Hypothesis 11d: *There is no correlation between length of marriage and attachment.* The null hypothesis was rejected because the correlation was significant. The small positive correlation was in the predicted direction. The longer the subjects in this study had been married, the more they felt attached to their former spouse. Length of marriage contributed almost 2% of unique variance to the R^2 in the final model for attachment. With increasing length of marriage it is more likely that a strong attachment relationship develops which may lead to more difficulties in resolving attachment.

Hypothesis 11e: *There is no correlation between length of separation and attachment.* The null hypothesis was rejected because the correlation between length of time since the final divorce decree and attachment was significant. The low negative correlation was in the predicted direction. Length of time since the final divorce decree contributed more than 3% of unique variance to the R^2 in the final model for attachment. The smaller the distance in time since the final divorce decrees were issued, the more the subjects felt attached to their former spouse. With passing of time attachment seems to decrease.

Hypothesis 11f: *There are no differences in attachment between subjects who first suggested the divorce (individually or together with their former spouse) and subjects who did not first suggest the divorce (but the former spouse did).* The null hypothesis was rejected because there was a significant difference in attachment between the two groups. Subjects who did not first suggest the divorce felt more attached to their former spouses than respondents who first suggested the divorce. Kitson (1992) also found a relationship between those who suggested the divorce and attachment. Attachment seems to be higher among subjects who did not want a divorce.

Hypothesis 11g: *There are no differences in attachment between subjects who later continued to insist more on the divorce (individually or together with their former spouse) and subjects who did not continue to insist more on a divorce (but the former spouse did).* The null hypothesis was rejected because there was a significant difference in attachment between the two groups. As predicted, subjects who did not insist more on a divorce felt more attached to their former spouse than subjects who either individually or together with their former spouse continued to insist on a divorce. Attachment seems to be higher among subjects who did not want a divorce.

Hypothesis 12 and Its Subhypotheses

Hypothesis 12 states: *There are no relationships between variables that describe losses and attachment.*

Hypothesis 12a: *There are no differences in attachment between subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of faith during that time.* The null hypothesis was rejected because there was a significant difference in attachment between the two groups. Subjects who experienced a loss of faith felt more attached to their former spouses than subjects who did not experience a loss of faith. Loss of faith contributed more than 1% of unique variance to the R^2 in the final model for attachment. Subjects with high attachment may feel abandoned by God or may blame God for the divorce and, therefore, may experience a loss of faith. Moore (1987/1988) found that the image of a warm Jesus (Religious Imagination Scales) was negatively related to attachment.

Hypothesis 12b: *There are no differences in attachment between subjects who experienced a loss of participation in church activities during the time between responding to*

this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of participation during that time. The null hypothesis was rejected because there was a significant difference in attachment between the two groups. Subjects who experienced a loss of participation felt more attached to their former spouses than subjects who did not experience a loss of participation. Subjects may withdraw from participating in church because of emotional turmoil resulting from continuing feelings of attachment with the former spouse. It is also possible that subjects may continue to long for their former spouse as a source of security, comfort, and support because they feel socially isolated and experience a disruption of participation.

Hypothesis 12c: *There is no correlation between stigmatization by the local church (loss of social acceptance) and attachment.* The null hypothesis was rejected because the correlation between stigmatization and attachment was significant. The small positive correlation was in the predicted direction. The more stigmatization the subjects experienced, the more they felt attached to their former spouse. Subjects may continue to long for their former spouse as a source of security, comfort, and support because they feel socially rejected and stigmatized.

Hypothesis 12d: *There are no differences in attachment between subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* The null hypothesis was retained because there were no significant differences in attachment between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception regarding a loss of congruence.

Hypothesis 12e: *There are no differences in attachment between subjects who lost congruence with their local church's position regarding grounds for remarriage since their*

(most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent). The null hypothesis was retained because there were no significant differences in attachment between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception regarding a loss of congruence.

Hypothesis 12f: *There is no difference in attachment between subjects who lost a happy marriage through divorce (who were happily married) and subjects who did not lose a happy marriage through divorce (who were unhappily married).* The null hypothesis was rejected because there was a significant difference in attachment between the two groups. The difference in attachment was in the predicted direction.

Subjects who lost a happy marriage were more attached to their former spouse than subjects who did not lose a happy marriage. A happy marriage seems to lead to more persistent feelings of attachment than an unhappy marriage.

Hypothesis 13 and Its Subhypotheses

Hypothesis 13 stated: *There are no relationships between coping resources and attachment.*

Hypothesis 13a: *There is no correlation between health status and attachment.* The null hypothesis was rejected because the correlation between health status and attachment was significant. Health status (low, medium, high) contributed 2% of unique variance to the R^2 in the final model for attachment. The less the subjects perceived themselves as healthy, the more they felt attached to their former spouse.

The emotional turmoil associated with continued attachment may aggravate health problems, and vice versa. Health problems could also result from depression that may accompany attachment problems.

Hypothesis 13b: *There is no correlation between income and attachment.* The null hypothesis was retained because the correlation between income and attachment was not significant. Income was not related to attachment. Subjects continued to feel emotionally attached to their former spouses regardless of the level of their current income.

Hypothesis 13c: *There is no correlation between feeling secure about maintaining one's income in the future and attachment.* The null hypothesis was rejected because the correlation between feeling secure about maintaining one's income in the future and attachment was significant. The correlation was low. The less secure the subjects felt about maintaining their income in the future, the more attached they were to their former spouse. Financial insecurity may in some cases complicate the process of resolving the attachment relationship with one's former spouse. Pett and Vaughan-Cole (1986) found that feeling secure about one's income in the future was an important predictor of the social and emotional divorce adjustment of custodial parents.

Hypothesis 13d: *There is no correlation between the level of formal education and attachment.* The null hypothesis was retained because the correlation between the level of formal education and symptoms of depression was not significant. The level of formal education was not related to attachment. Subjects continued to feel emotionally attached to their former spouses regardless of the level of formal education.

Hypothesis 13e: *There is no correlation between faith maturity (NOW Faith Maturity Scale) and attachment.* The null hypothesis was rejected because the correlation between faith maturity and attachment was significant. The less mature faith the subjects had, the more they felt attached to their former spouse. Mature faith in God and the security that results from it seems to help divorced men and women resolve their attachment with their former spouse.

Hypothesis 13f: *There is no correlation between general social support by the local church and attachment.* The null hypothesis was retained because the correlation between social support by one's local church and attachment was not significant. No relationship between general social support by the local church and attachment seems to exist.

Stroebe, Stroebe, Abakoumkin, and Schut (1996) did not find a buffering effect of social support for bereaved subjects. They concluded "that losing a partner means losing a major attachment figure, and that social support from family and friends cannot compensate for this effect" (p. 1248).

Hypothesis 13g: *There is no correlation between spiritual support by the local church and attachment.* The hypothesis was retained because the correlation was not significant.

No relationship between spiritual support by the local church and attachment seems to exist. It is possible that the spiritual support that is provided by local churches may not address (and not affect) deep-seated emotional issues related to attachment.

Hypothesis 13h: *There is no correlation between the number of people one has available to call on in an emergency and attachment.* The null hypothesis was rejected because the correlation between the number of people one has available to call on in an emergency and attachment was significant (but low). The fewer people one had available to call on in an emergency, the more attached one felt to the former spouse.

Stroebe et al. (1996) did not find a buffering effect of social support for bereaved subjects. They concluded "that losing a partner means losing a major attachment figure, and that social support from family and friends cannot compensate for this effect" (p. 1248).

Hypothesis 13i: *There is no correlation between the confidence that these people would be willing to help and attachment.* The null hypothesis was rejected because the

correlation between the confidence that these people would be willing to help and attachment was significant (but very low). The less confident one was that the people, who one had available to call on in an emergency, would be willing to help, the more attached one felt to the former spouse. Stroebe et al.'s (1996) above quoted finding may explain why only a very low correlation was found.

Hypothesis 14 and Its Subhypotheses

Hypothesis 14 states: *There are no relationships between variables that describe the perception of the divorce and attachment.*

Hypothesis 14a: *There is no correlation between the degree of meaning found in the divorce and attachment.* The hypothesis was rejected because the correlation between the degree of meaning found in the divorce and attachment was significant. The moderate negative correlation was in the predicted direction. Meaning contributed more than 7% of unique variance to the R^2 in the final model for attachment. The less the subjects were able to find meaning in their divorce, the more they felt attached to their former spouse. Finding meaning or making sense of the divorce may help resolve the attachment relationship.

Hypothesis 14b: *There is no correlation between acceptance of responsibility for the divorce and attachment.* The null hypothesis was retained because the correlation was not significant. Acceptance of responsibility was not related to attachment when tested by computing the Spearman correlation coefficient between the two variables.

If ANOVA would have been used (a Spearman correlation coefficient was employed because it reflected the original intention of the hypothesis and the ordinal character of the variable) to compare the four groups (no responsibility accepted, less than half of the responsibility accepted, half responsible, most or all of the responsibility accepted) a significant difference would have been found in attachment between the first three groups

and the last group, indicating the subjects who accepted most or all of the responsibility were more attached to their former spouse than subjects in the other three groups.

Hypothesis 14c: *There is no correlation between one's personal views on divorce permissiveness—conservative, moderate, or liberal—and attachment.* The null hypothesis was rejected because the correlation between divorce permissiveness and attachment was significant. The very low negative correlation was in the predicted direction. The more conservative the subjects were regarding divorce permissiveness, the more they felt attached. A more liberal stance on divorce permissiveness may make it easier for some divorced men and women to resolve their attachment relationship with their former spouse. It is possible that the correlation would have been stronger if a more sensitive measure of divorce permissiveness would have been used that possibly also included items on introjected divorce permissiveness and identification with divorce permissiveness.

Hypothesis 14d: *There is no correlation between one's personal views on remarriage permissiveness—conservative, moderate, or liberal—and attachment.* The null hypothesis was rejected because the correlation between remarriage permissiveness and attachment was significant. The very low negative correlation was in the predicted direction. The more conservative the subjects were regarding remarriage permissiveness, the more they felt attached. A more liberal stance on remarriage permissiveness may make it easier for some divorced men and women to resolve their attachment relationship with their former spouse. It is possible that the correlation would have been stronger if a more sensitive measure of remarriage permissiveness had been used that possibly included introjected remarriage permissiveness and identification with remarriage permissiveness.

Hypothesis 14e: *There is no difference in attachment between subjects who agreed with the standards-related position of their local church on divorce permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* The null hypothesis was

retained because there were no significant differences in attachment between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception regarding the perceived fit between their personal views and the dominant views on divorce permissiveness in their local church.

Hypothesis 14f: *There is no difference in attachment between subjects who agreed with the standards-related position of their local church on remarriage permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* The null hypothesis was retained because there were no significant differences in attachment between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception regarding the perceived fit between their personal views and the dominant views on remarriage permissiveness in their local church.

Hypothesis 14g: *There is no correlation between law orientation and attachment.* The null hypothesis was retained because the correlation was not significant. Law orientation was not related to attachment. A significant correlation might have been found if a more sensitive measure of law orientation had been employed.

Hypothesis 14h: *For Seventh-day Adventists there is no correlation between the belief in the verbal inspiration of the writings of Ellen White and attachment.* The null hypothesis was retained because the correlation was not significant. This variable was not related to attachment.

Hypothesis 15 and Its Subhypotheses

Hypothesis 15 states: *There are no relationships between coping strategies and attachment.*

Hypothesis 15a: *There is no correlation between confrontive coping and attachment.* Due to a low Cronbach α for this scale, this hypothesis was not tested.

Hypothesis 15b: *There is no correlation between seeking social support and attachment.* The null hypothesis was retained because the correlation was not significant. There was no relationship between seeking social support and attachment. Informational support does not seem to have an impact on attachment.

Hypothesis 15c: *There is no correlation between planful problem solving and attachment.* The null hypothesis was rejected because the correlation between planful problem solving and attachment was significant. The less one engaged in coping through planful problem solving, the more one felt attached to the former spouse. Attempts to change one's situation through problem solving seemed to decrease attachment.

Hypothesis 15d: *There is no correlation between positive reappraisal and attachment.* The null hypothesis was rejected because the correlation between positive reappraisal and attachment was significant. The less one engaged in coping through positive reappraisal, the more one felt attached to the former spouse. The more subjects tried to grow and to create meaning through growth the more they seemed to be able to resolve the attachment relationship with their former spouse.

Hypothesis 15e: *There is no correlation between distancing and attachment.* The null hypothesis was retained because the correlation was not significant. The distancing scale was not developed specifically for a divorced population and, therefore, may not describe predominant ways of distancing that are used by divorced subjects.

Hypothesis 15f: *There is no correlation between self-controlling and attachment.* Due to a low Cronbach α for the self-control scale, this hypothesis was not tested.

Hypothesis 15g: *There is no correlation between accepting responsibility and attachment.* Due to a low Cronbach α for this scale, this hypothesis was not tested.

Hypothesis 15h: *There is no correlation between escape-avoidance and attachment.* The hypothesis was rejected because the correlation between escape-avoidance

and attachment was significant. There was a moderate positive correlation between the two variables. Escape-avoidance contributed more than 16% of unique variance to the R^2 in the final model for attachment. The more one engaged in coping through escape-avoidance the more one felt attached to the former spouse. Wishful thinking is a way of denying the loss. This maladaptive coping method does not seem to resolve the attachment relationship; to the contrary, it may contribute to maintaining attachment.

Hypothesis 16 and Its Subhypotheses

Hypothesis 16 states: *There are no relationships between event-qualifiers and anger at loss.*

Hypothesis 16a: *There is no difference in anger at loss between females and males.* The null hypothesis was retained because there was no significant difference in anger between the two groups. In my pilot study (Erben, 1993a) Adventist women had more anger than Adventist men. This was not true for this current sample of divorced Lutherans, Nazarenes, and Adventists.

Hypothesis 16b: *There is no correlation between age and anger at loss.* The null hypothesis was rejected because the correlation between age and anger was significant. The younger the subjects were, the more anger they had (which was according to the predicted direction). In my re-analysis of my pilot-study data on Adventist divorced men and women (Erben, 1994), age was a good predictor of feelings of anger in combination with three other variables. Older subjects were less angry than younger subjects. The same was true for this sample that consisted of divorced Lutherans, Nazarenes, and Adventists. To some degree the relationship between age and anger at loss that was found in this study could be explained by length of time since the final divorce decree because age and time since the final divorce decree were moderately correlated ($r = .51$, $p < .001$).

Hypothesis 16c: *There are no differences in anger at loss between divorced Lutherans, Nazarenes, and Adventists.* The null hypothesis was retained because there were no significant differences in anger at loss between the three subsamples. Anger at loss was not related to religious affiliation. Divorced men and women in the three denominational subsamples do not seem to be much different from each other in regard to anger at loss.

Hypothesis 16d: *There is no correlation between length of marriage and anger at loss.* The null hypothesis was retained because the correlation was not significant. Anger at loss was not related to length of marriage. Generally, divorce seems to be a catastrophic event regardless of the length of the former marriage.

Hypothesis 16e: *There is no correlation between length of separation and anger at loss.* The null hypothesis was rejected because the correlation between length of time since the final divorce decree and anger was significant. The low negative correlation was in the predicted direction. Time since the final divorce decree contributed almost 5% of unique variance to the R^2 in the final model for anger at loss. The smaller the distance in time since the final divorce decrees were issued, the more anger at loss was present. The low correlation suggests that passing of time may be related to decreased anger at loss only for a certain group of subjects. Kitson (1992) observed in her suburban sample that "some people became better adjusted, others made no changes, and still others experienced *more* symptoms of disruption in their functioning as time passed from the divorce filing" (p. 157).

Hypothesis 16f: *There are no differences in anger at loss between subjects who first suggested the divorce (individually or together with their former spouse) and subjects who did not first suggest the divorce (but the former spouse did).* The null hypothesis was retained because there was no significant difference in anger at loss between the two groups. Subjects who did not suggest the divorce had as much or as little anger at loss as subjects

who suggested the divorce. Vannoy's (1995) paradigm of eight different divorce roles may help in developing a more sensitive measure.

Hypothesis 16g: *There are no differences in anger at loss between subjects who later continued to insist more on the divorce (individually or together with their former spouse) and subjects who did not continue to insist more on a divorce (but the former spouse did).* The null hypothesis was retained because there was no significant difference in attachment between the two groups. Subjects who did not continue to insist more on a divorce had as much or as little anger at loss as subjects who continued to insist on a divorce. Vannoy's (1995) paradigm of eight different divorce roles may help in developing a more sensitive measure.

Hypothesis 17 and Its Subhypotheses

Hypothesis 17 states: *There are no relationships between variables that describe losses and anger at loss.*

Hypothesis 17a: *There are no differences in anger at loss between subjects who experienced a loss of faith during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of faith during that time.* The null hypothesis was rejected because there was a significant difference (in the predicted direction) in anger at loss between the two groups. Subjects who experienced a loss of faith were more angry than subjects who did not experience a loss of faith. Anger at loss may contribute to a loss of faith, and vice versa.

Hypothesis 17b: *There are no differences in anger at loss between subjects who experienced a loss of participation in church activities during the time between responding to this survey and the time before their (most recent) divorce, and subjects who did not experience a loss of participation during that time.* The null hypothesis was retained because

there was no significant difference in anger at loss between subjects who experienced a loss of participation and subjects who did not experience a loss of participation. Markus, Kitayama, and VandenBos (1996) argued that anger was a central and natural emotion among Americans because the culture emphasizes individual rights and independence. Anger at loss may be more socially acceptable than other feelings that divorced men and women express and, therefore, may not lead a divorced subject to withdraw from social participation.

Hypothesis 17c: *There is no correlation between stigmatization by the local church (loss of social acceptance) and anger at loss.* The null hypothesis was rejected because the correlation between stigmatization and anger was significant. The very low positive correlation was in the predicted direction. The more stigmatization the subjects experienced, the more anger at loss they felt. Divorced subjects who are angry may be more likely to perceive their social environment as rejecting. It is also likely that actual stigmatization may contribute to feelings of anger at loss.

Hypothesis 17d: *There are no differences in anger at loss between subjects who lost congruence with their local church's position regarding grounds for divorce since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* The null hypothesis was retained because there were no significant differences in anger at loss between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception regarding a loss of congruence.

Hypothesis 17e: *There are no differences in anger at loss between subjects who lost congruence with their local church's position regarding grounds for remarriage since their (most recent) divorce and subjects who did not lose congruence (those who gained congruence, who stayed congruent or incongruent).* The null hypothesis was retained because there were no significant differences in anger at loss between the two groups.

Significant findings might have been obtained if the subjects had been asked to report their subjective perception regarding a loss of congruence.

Hypothesis 17f: *There is no difference in anger at loss between subjects who lost a happy marriage through divorce (who were happily married) and subjects who did not lose a happy marriage through divorce (who were unhappily married).* The null hypothesis was retained because there was no significant difference in anger at loss between the two groups. Whether or not the marriage was happy does not seem to be related to anger at loss. Generally, divorce seems to be a catastrophic event regardless whether the marriage was happy or not.

Hypothesis 18 and Its Subhypotheses

Hypothesis 18 stated: *There are no relationships between coping resources and anger at loss.*

Hypothesis 18a: *There is no correlation between health status and anger at loss.* The null hypothesis was rejected because the correlation between health status and anger was significant. The low negative correlation was in the predicted direction. The less the subjects perceived themselves as healthy, the more anger at loss they felt. Anger at loss may contribute to health problems, and vice versa.

Hypothesis 18b: *There is no correlation between income and anger at loss.* The null hypothesis was retained because the correlation was not significant. Income was not related to anger at loss. Subjects continued to feel anger at loss regardless of the level of their current income.

Hypothesis 18c: *There is no correlation between feeling secure about maintaining one's income in the future and anger at loss.* The hypothesis was rejected because the correlation between feeling secure about maintaining one's income and anger was significant.

The very low negative correlation was in the predicted direction. The less secure subjects felt about maintaining their income in the future, the more they felt anger at loss. Financial insecurity may contribute to anger at loss. Pett and Vaughan-Cole (1986) found that feeling secure about one's income in the future was an important predictor of the social and emotional divorce adjustment of custodial parents.

Hypothesis 18d: *There is no correlation between the level of formal education and anger at loss.* The null hypothesis was retained because the correlation was not significant. Subjects felt anger at loss regardless of their level of formal education.

Hypothesis 18e: *There is no correlation between faith maturity (NOW Faith Maturity Scale) and anger at loss.* The null hypothesis was rejected because the correlation between faith maturity and anger was significant. The low negative correlation was in the predicted direction. Faith maturity contributed slightly more than 2% of unique variance to the R^2 in the final model for anger at loss. The less mature faith the subjects had, the more they felt anger at loss. Mature faith may serve as a buffer against anger at loss.

Hypothesis 18f: *There is no correlation between general social support by the local church and anger at loss.* The null hypothesis was rejected because the correlation between social support by one's local church and anger at loss was significant. The very small positive correlation was in the predicted direction (a high score on the General Social Support Scale indicates low social support). The less the subjects felt socially supported by their local church, the more they felt anger at loss. The correlation might have been stronger if a more sensitive measure of social support by the church had been used.

Hypothesis 18g: *There is no correlation between spiritual support by the local church and anger at loss.* The null hypothesis was rejected because the correlation between spiritual support by one's local church and anger at loss was significant. The very small positive correlation was in the predicted direction (a high score on the Spiritual Support Scale

indicates low spiritual support). The less the subjects felt spiritually supported by their local church, the more they felt anger at loss. The correlation might have been stronger if a more sensitive measure of spiritual support had been used.

Hypothesis 18h: *There is no correlation between the number of people one has available to call on in an emergency and anger at loss.* The null hypothesis was rejected because the correlation between the number of people one has available to call on in an emergency and anger at loss was significant. The low negative correlation was in the predicted direction. Number of people to call contributed almost 2% of unique variance to the R^2 in the final model for anger at loss. The fewer people one had available to call on in an emergency, the more anger one tended to have. This finding confirms the results of previous studies examining the relationship between the social support network size and adjustment to divorce (Pett, 1982; Wilcox, 1981). A weak social network may lead to increased anger at loss.

Hypothesis 18i: *There is no correlation between the confidence that these people would be willing to help and anger at loss.* The null hypothesis was rejected because the correlation between the confidence that these people would be willing to help and anger at loss was significant. The low negative correlation was in the predicted direction. The less confident one was that the people, who one had available to call on in an emergency, would be willing to help, the more anger at loss one tended to have. A weak social network may lead to an increase of anger at loss.

Hypothesis 19 and Its Subhypotheses

Hypothesis 19 states: *There are no relationships between variables that describe the perception of the divorce and anger at loss.*

Hypothesis 19a: *There is no correlation between the degree of meaning found in the divorce and anger at loss.* The hypothesis was rejected because the correlation between the degree of meaning found in the divorce and anger was significant. The low negative correlation was in the predicted direction. The less the subjects were able to make sense or find meaning in their divorce, the more they felt anger at loss. Having made sense or found meaning in the divorce may help overcome anger at loss.

Hypothesis 19b: *There is no correlation between acceptance of responsibility for the divorce and anger at loss.* The hypothesis was rejected because the correlation was significant. The low negative correlation was in the predicted direction.

Acceptance of responsibility contributed almost 7% of unique variance to the R^2 in the final model for anger at loss. The less one accepted responsibility for the divorce, the more anger one tended to have. Rejection of responsibility may increase anger at loss.

Hypothesis 19c: *There is no correlation between one's personal views on divorce permissiveness—conservative, moderate, or liberal—and anger at loss.* The null hypothesis was retained because the correlation was not significant. Divorce permissiveness as conceptualized by three stages may not be sufficient to test the relationship between divorce permissiveness and anger at loss. Additional variables such as identification with divorce permissiveness and introjected divorce permissiveness may be needed.

Hypothesis 19d: *There is no correlation between one's personal views on remarriage permissiveness—conservative, moderate, or liberal—and anger at loss.* The null hypothesis was retained because the correlation was not significant. Remarriage permissiveness as conceptualized by three stages may not be sufficient to test the relationship between remarriage permissiveness and anger at loss. Additional variables such as identification with remarriage permissiveness and introjected remarriage permissiveness may be needed.

Hypothesis 19e: *There is no difference in anger at loss between subjects who agreed with the standards-related position of their local church on divorce permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* The null hypothesis was retained because there were no significant differences in anger at loss between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception.

Hypothesis 19f: *There is no difference in anger at loss between subjects who agreed with the standards-related position of their local church on remarriage permissiveness—conservative, moderate, or liberal—and subjects who disagreed.* The null hypothesis was retained because there were no significant differences in anger at loss between the two groups. Significant findings might have been obtained if the subjects had been asked to report their subjective perception.

Hypothesis 19g: *There is no correlation between law orientation and anger at loss.* The null hypothesis was rejected because the correlation between law orientation and anger was significant. The very low positive correlation was in the predicted direction.

Law orientation contributed 1% of unique variance to the R^2 in the final model for anger at loss. A similar finding was made in my re-analysis of my pilot study data (Erben, 1994). The more law orientation the subjects had, the more they felt anger at loss. An emphasis on following rules and commandments in order to be a recipient of God's salvation seems to increase the likelihood that anger at loss is being experienced.

Hypothesis 19h: *For Seventh-day Adventists there is no correlation between the belief in the verbal inspiration of the writings of Ellen White and anger at loss.* The null hypothesis was retained because the correlation was not significant. This variable was not related to anger at loss.

Hypothesis 20 and Its Subhypotheses

Hypothesis 20 states: *There are no relationships between coping strategies and anger at loss.*

Hypothesis 20a: *There is no correlation between confrontive coping and anger at loss.* Due to a low Cronbach α for this scale, this hypothesis was not tested.

Hypothesis 20b: *There is no correlation between seeking social support and anger at loss.* The null hypothesis was rejected because the correlation between seeking social support and anger was significant. The very low positive correlation was not in the predicted direction. The more one tended to engage in coping through seeking social support, the more anger one tended to have. It is likely that some subjects who felt a lot of anger at loss especially focused on obtaining informational support in order to deal with their problems.

Hypothesis 20c: *There is no correlation between planful problem solving and anger at loss.* The null hypothesis was retained because the correlation between planful problem solving and anger was not significant. Attempts to change the situation through planful problem solving did not seem to have an impact on anger at loss.

Hypothesis 20d: *There is no correlation between positive reappraisal and anger at loss.* The null hypothesis was rejected because the correlation was significant. The very low negative correlation was in the predicted direction. The less one engaged in coping through positive reappraisal, the more anger one tended to have. Anger at loss may turn one's focus from creating meaning through growth. It is also likely that a lack of focus on creating meaning through growth may lead to more persistent feelings of anger at loss.

Hypothesis 20e: *There is no correlation between distancing and anger at loss.* The null hypothesis was retained because the correlation was not significant. The distancing

scale was not developed specifically for a divorced population and, therefore, may not describe predominant ways of distancing that are frequently used by divorced subjects.

Hypothesis 20f: *There is no correlation between self-controlling and anger at loss.* Due to a low Cronbach α for this scale, this hypothesis was not tested.

Hypothesis 20g: *There is no correlation between accepting responsibility and anger at loss.* Due to a low Cronbach α for this scale, this hypothesis was not tested.

Hypothesis 20h: *There is no correlation between escape-avoidance and anger at loss.* The null hypothesis was rejected because the correlation was significant. The correlation was in the predicted direction. Escape avoidance contributed almost 10% of unique variance to the R^2 in the final model for anger at loss. The more one engaged in coping through escape-avoidance, the more anger one tended to have. It is likely that the failure to "recognize the loss" (Rando, 1992-93, p. 43) and to deal with it leads to increased anger at loss.

Hypothesis 21

Hypothesis 21 states: *There will be no difference in the extent to which one considered dropping out of his or her denomination during the previous 6 months between subjects who received a high amount of social and spiritual support from their local churches and who felt socially accepted by their local churches (absence of stigmatization) and subjects who experienced a low amount of social and spiritual support from their local churches and who did not feel socially accepted by their local churches (presence of stigmatization).*

The null hypothesis was rejected because there was a statistically significant difference in the extent to which dropping out had been considered during the previous 6 months between the low stigma/high support group and the high stigma/low support group.

This finding was in the predicted direction. Subjects in the low stigma/high support group were less likely to consider dropping out than the subjects in the high stigma/low support group.

Perceiving one's local church as supportive and not stigmatizing seems to increase the likelihood that one wants to remain a member. Schwerdt (1984/1985) had found that divorced Christians may leave their local church for a number of reasons, among them awkwardness in the relationship between the divorced person and married people, and the "feeling that their church was generally cold and indifferent to the divorcing person" (p. 39).

Discussion of the Final Multiple Regression Models

A combination of hierarchical and stepwise multiple regression procedures was used to develop an integrated view on the relationships between the independent variables and the four measures of adjustment based on the adapted model of coping with family stress. Four prediction models were developed that allows us to anticipate the level of adjustment "if certain characteristics of individuals are known" (Kitson, 1992, p. 333).

Not all the variables found to be related to the adjustment measures in a statistically significant way entered the final models but only those that worked well in combination with other variables. Some of the variables that did not enter the model were possibly false positives that obtained significance because of the relatively large sample size, whereas other variables did not enter the models because they were intercorrelated with other variables.

It is possible that some of the variables that were not in the final models would have entered in combination with variables that were not included in this study. One cannot automatically conclude that variables that did not enter the models do not have any predictive value by themselves or in combination with other variables. Therefore, in order to obtain a

comprehensive view on factors that are related to divorce adjustment of members of a conservative Protestant denomination, one should also consult the results of hypothesis testing that were presented in chapter 4.

Most of the predictors in the final models explained only a small amount of unique variance in the adjustment measures. Only escape-avoidance explained more than 10% of the unique variance in one final model (attachment). Kitson (1992) remarked that "one factor may affect many individuals and another only a few; yet each may make a significant contribution in distinguishing between high and low scores on the adjustment variables" (p. 333).

In the following sections the four final multiple regression models are discussed. First, all four final multiple regression models are compared and discussed together using an integrative approach. Similarities and differences between the models are explored, and the major variables are presented and discussed. Second, each model is discussed individually.

Discussion of All Four Final Multiple Regression Models Together

Table 84 presents a summary of the results of the hierarchical/stepwise multiple regression procedures for each of the four measures of divorce adjustment. The final model for anger at loss had the fewest predictors (6), whereas the model for symptoms of depression had the most predictors (9). The most variance was explained by the model for attachment (55%), followed by symptoms of depression (51%), self-esteem (44%), and anger at loss (35%). The greatest amount of unique variance (part correlation squared) was explained by the model for attachment (34%), followed by anger at loss (26%), and symptoms of depression and self-esteem (both 23%).

For symptoms of depression and attachment, the entire adapted model of coping with family stress was preserved in the final multiple regression models. For self-esteem,

Table 84

Summary of Results of the Final Multiple Regression Procedures

Variable	Self-esteem		Symptoms of depression		Attachment		Anger at loss	
	Beta	Part Sq	Beta	Part Sq	Beta	Part Sq	Beta	Part Sq
Event-qualifiers								
Gender	--	--	--	--	.122	.014	--	--
Age (35 or younger, 36 or older)	--	--	-.100	.009	--	--	--	--
Length of marriage	--	--	--	--	.137	.018	--	--
Time since the final divorce decree (simple variable)	--	--	-.087	.007	--	--	--	--
Time since the final divorce decree (6 years or fewer, 7 years or more)	--	--	--	--	-.188	.034	-.222	.047
Losses								
Loss of faith	--	--	--	--	-.123	.014	--	--
Stigmatization	--	--	.120	.012	--	--	--	--
Coping resources								
Health status	.274	.068	-.306	.079	--	--	--	--
Health status (low, medium, high)	--	--	--	--	-.145	.019	--	--
Income security (insecure, secure)	.133	.017	-.152	.020	--	--	--	--

Table 84--Continued.

Variable	Self-esteem		Symptoms of depression		Attachment		Anger at loss	
	Beta	Part Sq	Beta	Part Sq	Beta	Part Sq	Beta	Part Sq
Education	.115	.013	--	--	--	--	--	--
Faith maturity	.113	.009	--	--	--	--	-.152	.021
Number of people to call	--	--	-.118	.011	--	--	-.142	.018
Degree of confidence that people help	.130	.015	--	--	--	--	--	--
Perception of the divorce								
Degree of meaning	--	--	--	--	-.295	.076	--	--
Meaning (low/medium, high)	--	--	-.137	.014	--	--	--	--
Acceptance of responsibility (none or less than half, half or more)	--	--	--	--	--	--	-.261	.068
Remarriage permissiveness	.140	.019	--	--	--	--	--	--
Law orientation	--	--	--	--	--	--	.102	.010
Coping strategies								
Positive reappraisal	.205	.031	-.150	.017	--	--	--	--
Escape-avoidance	-.253	.059	.268	.062	.428	.162	.326	.099
Total R^2		.441		.513		.550		.345

coping resources, perception of the divorce, and coping strategies were included in the final multiple regression model. Self-esteem seems to have more traitlike characteristics than the other three measures. For anger at loss, four segments of the model were preserved: event-qualifiers, coping resources, perception of the divorce, and coping strategies.

Every final model contained at least two predictors that made a unique contribution of 5% or more to the variance. Escape-avoidance, health status, and time since the final divorce degree were represented in at least three of the four models. Income security, faith maturity, number of people to call, meaning, and positive reappraisal were represented in two of the four final models. Every model contained predictors that were also included in other models and predictors that entered only one particular model.

Four out of seven event-qualifiers were represented in the final models, two out of six losses, six out of nine coping resources, four out of eight variables that described the perception of the divorce, and two out of five coping strategies that were tested in this study. The highest rate of inclusion was found for coping resources, whereas the lowest rate was found for losses. More work is needed to identify and explore losses experienced by divorced members of conservative Protestant denominations. All predictors except one were positive in the final model for self-esteem. The models for symptoms of depression, attachment, and anger at loss all contained a combination of positive and negative predictors.

Table 85 presents a summary of part correlations squared (unique contribution to the R^2). Coping strategies made unique contributions ranging from 8% to 16%. Coping resources made high unique contributions in the models for self-esteem (12%) and symptoms of depression (11%) and small unique contributions in the models for attachment (2%) and anger at loss (4%). Event-qualifiers made a small unique contribution (2%) to the model for symptoms of depression and moderate contributions to the model for attachment (7%) and anger at loss (5%).

Table 85

Summary of Part Correlations Squared

Category	Self-esteem	Symptoms of depression	Attachment	Anger at loss
Sum of part correlation squared for:				
Event-qualifiers	--	.016	.066	.047
Losses	--	.012	.014	--
Coping resources	.122	.110	.019	.039
Perception of the divorce	.019	.014	.076	.078
Coping strategies	.090	.079	.162	.099
Sum of part correlation squared for model	.231	.231	.337	.263
Model R^2	.441	.513	.550	.345
Sum of part correlation squared for religious variables	.028	.012	.014	.021
Sum of part correlation squared for meaning-related variables	.031	.031	.076	--

Losses made the smallest unique contributions in the two models in which the category was included (both 1%). Variables that described the perception of the divorce made the following unique contributions to models: self-esteem (2%), symptoms of depression (1%), attachment (8%), and anger at loss (8%). The unique contributions of religious variables in the models ranged from 1% to 3%. The unique contributions of meaning-related variables ranged from 3% to 8%.

Every final model contained at least one religious variable. Ellison (1992), who analyzed data from the 1979-80 National Survey of Black Americans, stated that "as is often the case in survey research of this kind, the actual proportion of the variance uniquely accounted for by religious factors is small" (p. 418).

Faith maturity was the only religious predictor that entered two models (self-esteem, anger at loss). Loss of faith entered the model for attachment. Both faith maturity and loss of faith were related to all adjustment measures when the hypotheses were tested (see Table 63); however, they were not needed in some of the final models. In order to fully evaluate the predictive quality of these two variables, one should also go back to chapter 4 where the results of hypothesis testing are presented.

The remaining religious variables--remarriage permissiveness, stigmatization, and law orientation--each entered only one final model. Stigmatization was related to all four adjustment measures (see Table 63); however the variable was needed only in the final model for symptoms of depression. These results suggest that specific adjustment outcomes seem to be related to specific indicators of religious experience.

Wong (1986/1987), who studied the clergy's views on constructive adjustment to divorce, reported that some clergy viewed faith as a means of healing. One respondent even stated that "by depending totally upon the Lord for all your needs, one can make the proper

adjustment" (pp. 120-121). The results of this study suggest that religious variables seem to play a significant but quite limited role in divorce adjustment.

Two other variables, positive reappraisal and finding meaning, also need to be considered with regard to the relationship between religion and coping with divorce. Both variables deal with creating meaning, and were related to all four measures of adjustment when the hypotheses were tested (see Table 63). Either one or both of these variables were included in the final models for self-esteem, symptoms of depression, and attachment.

The positive reappraisal scale refers to "efforts to create positive meaning by focusing on personal growth" (Folkman et al., 1986). Two items on this scale have a more or less religious content: I found new faith (item 108), I prayed (item 111).

Meaning was based on a continuum between 1 to 7 (1=No, not at all, 7=Yes, a great deal). In this study, subjects were asked not only to indicate *how much* meaning they found in their divorce, but also to express *how* they made sense or found meaning. It was discovered that 20.8% of the respondents stated that they found meaning in their divorce through continued or increased involvement in faith. About 6% of the subjects made direct references to God's involvement in the divorce or its aftermath (God intervening/directing/helping). Prayer was mentioned by 5.6% of the subjects. Therefore, one can conclude that both positive reappraisal and meaning have a religious dimension even though they are not limited to it.

Positive reappraisal contributed 3.1% to the R^2 in self-esteem and 1.7% to the R^2 in symptoms of depression. Meaning (low/medium, high) contributed 1.4% to the R^2 in symptoms of depression, and meaning (degree of meaning) contributed 7.6% to the R^2 in attachment. The more subjects who were able to find meaning in their divorce or attempted to create meaning by focusing on their personal growth, the better they were able to accept

themselves, lead a life free of symptoms of depression, or resolve the attachment relationship with their former spouses.

Carlsen (1988) in her book Meaning-Making referred to ideas presented by Kegan, who had expressed that "the most fundamental thing we do with what happens to us is to organize it. We literally make sense because our human being and becoming is the composing of meaning" (p. 25). Yalom (1980) who reviewed research on meaning in life stated that "a lack of sense of meaning in life is associated with psychopathology in a roughly linear sense: that is, the less the sense of meaning, the greater the severity of psychopathology" (p. 459).

Hancock (1980) stated that "the dimensions of meaning and belonging are at the core of the experience of separation and divorce" (p. 27). Rossiter (1991) found that "finding, defining, and celebrating the 'gift' from the separation is crucial to full recovery from the separation" (p. 151). Rossiter's concepts of claiming the gift seem to be similar to the idea of making sense or finding meaning.

Escape-avoidance was the only variable that was represented in each of the four final models. The unique contributions of this variable to the R^2 of the adjustment measures ranged from 5.9% to 16.2%. Escape-avoidance did not seem to be related to the continued availability of one's former spouse. Thirty-nine percent of the subjects who scored high on the escape-avoidance scale (scores between 8 and 12) reported that their former spouse had remarried, 34% of the respondents who scored in the medium range (5 to 7) expressed that their ex-spouse had remarried, and 42% of the subjects who scored low on the scale (0 to 4) stated that this was the case. Interestingly enough, there was a small but significant negative correlation ($\rho = -.16$, $p < .01$) between one's divorce permissiveness and escape-avoidance.

The less the subjects in this study engaged in "wishful thinking" (Folkman et al., 1986), the more they were able to cope with their divorce and to adjust to it. Rando (1992-

93, p. 45) suggested six basic "processes of mourning necessary for healthy accommodation of *any* [italics added] loss." She stated that the loss should be acknowledged, that the pain should be experienced, and that psychological reactions should be felt, identified, accepted, and expressed. Escape-avoidance seems to represent the contrary approach. Fisher (1992b) described moving from denial to acceptance as the first rebuilding block of the divorce recovery process: "Until you can accept the ending, you will have difficulty adjusting and rebuilding" (p. 32). Wong (1986/1987) reported that quite a few clergy "emphasized the importance of a reality base for adjustment, including accepting the fact that reconciliation with the ex-spouse was not possible if that was the case" (p. 119). One should note that escape-avoidance was moderately correlated with attachment in this study ($r = .55$, $p < .001$). To a limited degree, both constructs may describe a similar phenomenon.

The correlation between health status and the four measures of adjustment ranged from .15 to .46. Consistently, the less the subjects perceived themselves as healthy, the more they had adjustment problems. In the three final multiple regression models that included health status—self-esteem, symptoms of depression, and attachment—the unique contribution of this variable to the R^2 ranged from 1.9% to 7.9%. Health status was the strongest predictor in the final models for self-esteem and symptoms of depression. Interestingly enough, health status was not related to age in this study. Research has shown (LaRue et al., 1979; Mossey & Shapiro, 1982) that self-report measures of health are predictive of mortality. In a study on the aging and death of Terman's sample of gifted children (Friedman et al., 1995) it was found "that the inconsistently married people were at higher risk for premature mortality than the steadily married people and that the currently separated, widowed, or divorced people were at even greater risk" (p. 71). It was also reported that the detrimental effect of a previous divorce on life expectancy was not eliminated when the subjects remarried.

Since it has been noted that the death of a spouse and divorce are theoretically similar events (Kitson, 1992), findings on health problems of bereaved subjects may shed some light on health problems experienced by divorced men and women. Stroebe and Stroebe (1987) reviewed studies on the effects of bereavement on physical health. As they suggested, health problems of bereaved subjects may either be part of the symptomology of depression or may have a somatic basis. This may also apply to health problems experienced by divorced men and women. However, since there was only a moderate negative correlation between health status and symptoms of depression ($r = -.46$, $p < .001$) for this sample, other causes of health problems beside depression seemed to be present.

Time since the final divorce decree was not only related to symptoms of depression, attachment, and anger at loss when the hypotheses were tested (see Table 63) but also entered the final models for each of these three adjustment measures. The unique contribution of this variable to the R^2 ranged from 0.7% to 4.7%. Passage of time may have some healing effects; however, other factors seemed to be more important. Kitson (1992) observed in her suburban sample that "some people became better adjusted, others made no changes, and still others experienced *more* symptoms of disruption in their functioning as time passed from the divorce filing" (p. 157).

Two items were included in this study that measured the strength of the social network: number of people to call in an emergency, and confidence of the respondents that these people would be willing to help. Both variables were related to all four adjustment measures when the hypotheses were tested (see Table 63); however, number of people to call was needed only in the final models for symptoms of depression and anger at loss, and confidence that people would help was needed only in the model for self-esteem. In order to fully evaluate the predictive quality of these variables one should also go back to chapter 4.

Both social network variables contributed between 1.1% and 1.8% to the R^2 in the three final models. The stronger one's social support network was to which one could turn in case of an emergency, the higher was the level of self-esteem, and the fewer symptoms of depression or anger at loss were experienced. This confirms the results of previous studies examining the relationship between social network size and adjustment to divorce (Pett, 1982; Wilcox, 1981). It is possible that a higher percentage of the variance would have been explained by measures of social support if I had used measures of *perceived* social support (Chiriboga et al., 1991) or measures of *satisfaction* with social support (Waggener & Galassi, 1993). None of the two social network variables entered the final model for attachment. Stroebe et al. (1996) did not find a buffering effect of social support for bereaved subjects. They concluded "that losing a partner means losing a major attachment figure, and that social support from family and friends cannot compensate for this effect" (p. 1248).

Income security was related to all four measures of adjustment when the hypotheses were tested but entered only two final models. The variable contributed 1.7% to the R^2 in the model for self-esteem and 2.0% to the R^2 in the model for symptoms of depression. Income security played only a very limited role in adjustment for this sample.

Discussion of Each Final Multiple Regression Model Individually

In the following four sections the final multiple regression models for self-esteem, symptoms of depression, attachment, and anger at loss are discussed individually.

Discussion of the final model for self-esteem

Figure 2 depicts the variables that entered the final model for self-esteem (Table 68 presented the statistical information on this model).

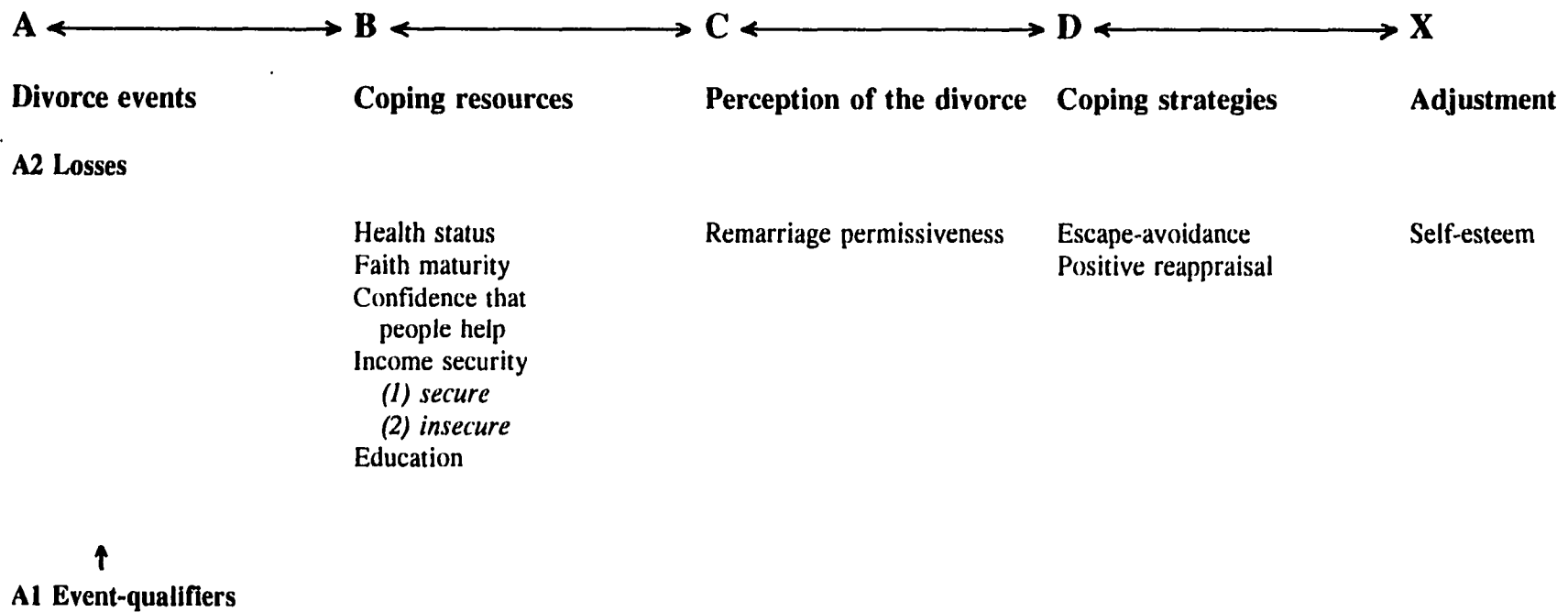


Figure 2. The adapted model of coping included variables that in combination explained 44% of the variance in self-esteem.

Self-esteem was measured by the Rosenberg Self-Esteem Scale (SES). This 10-item, Likert-scale instrument was developed by Rosenberg (1965) and measures overall self-worth and self-acceptance. Helmreich (1977) explained that self-esteem can be seen not only as an enduring personality characteristic, but also as a factor that fluctuates in response to situations. He expressed that "traumatic experiences such as injury or disfigurement, exposure to prolonged stress, and the disruption of intense interpersonal relationships can all serve to lower self-esteem" (p. 116).

Event-qualifiers and losses were not represented in the final model for self-esteem. Health status and faith maturity together explained 24% of the variance (more than half of the total variance explained). Three other resource variables added 9% to the variance in self-esteem. Remarriage permissiveness—the only variable that represented the perception of the divorce in this model—added 3% to the variance. When coping strategies were entered into the model, the R^2 increased by 9%.

Health status was the strongest predictor in this model. Fleming and Courtney (1984) found a correlation of $-.54$ between the SES and depression. In this study the correlation between the SES and the CES-D was $-.70$. It is possible the positive relationship between health status and self-esteem may to some degree reflect the negative relationship between depression and self-esteem. However, it is also possible that chronic health problems that have a debilitating effect on the overall level of functioning may ultimately lead—without being accompanied by symptoms of depression—to lowered self-esteem.

Mature faith was positively related to self-esteem. I studied a small sample of divorced or separated men ($N=17$) and women ($N=28$) in the Grand Rapids, Michigan, area (Erben, 1997). I found a correlation of $.54$ ($p < .001$) between faith maturity and the subjects' descriptions of their image of God. The more positively the subjects viewed God, the higher was their level of faith maturity.

Spilka, Addison, and Rosensohn (1975) stated that "apparently high self-evaluation is consonant with the holding of images of God that are both positive, close, personal and also of a deity very much involved in human affairs" (p. 162). Hood, Spilka, Hunsberger, and Gorsuch (1996) concluded that "favorable images of God are positively associated with self-esteem and good life adjustment" (p. 384). Mature faith seems to be related to both a positive view of God and self-esteem or self-acceptance. Having a positive view of God as part of a mature faith may lead to a positive view of oneself, and vice versa. Thus, mature faith seems to facilitate adjustment to divorce, and vice versa.

The more the subjects felt confident that people would help in an emergency, the more self-esteem they reported. The more self-esteem people have, the easier it may be for them to establish a strong social network. Interestingly enough, there was a significant negative correlation ($r = -.32$, $p < .001$) between confidence that people would help in an emergency and stigmatization by one's local church. Kitson and Raschke (1981) suggested that "stigma may modify the amount of support and understanding provided to those experiencing marital dissolution" (p. 27).

The more the subjects felt secure about their income in the future, the more self-esteem they reported. Being able to obtain a stable income in the future seems to increase one's confidence in one's abilities and, therefore, may lead to more self-esteem. The more formal education the subjects had received, the more self-esteem they reported. Education may increase one's overall sense of competence and, therefore, may lead to increased self-esteem.

Remarriage permissiveness was positively related to self-esteem. The higher the degree of remarriage permissiveness of the subjects, the higher was their level of self-esteem. Helmreich (1977) reported that "a number of studies have shown that individuals with low self-esteem are more influenced by persuasive communication and more conforming in social

situations than those with positive self-concepts" (p. 117). It may be possible that the less self-esteem the subjects had, the more they might have felt inclined to accept conservative or moderate concepts regarding remarriage permissiveness that were advocated by their religious communities.

Escape-avoidance made the second largest unique contribution to the R^2 in the final model for self-esteem. The more self-esteem the subjects had, the more they were able to face reality and not to withdraw into the realm of fantasy and avoidance. Positive reappraisal made the third largest unique contribution to the R^2 in the final model for self-esteem. The more self-esteem the subjects had, the more they were inclined to focus on creating meaning through growth, and vice versa.

Discussion of the final model for symptoms of depression

Figure 3 depicts the variables that entered the final model for symptoms of depression (Table 74 presented the statistical information on this model).

Symptoms of depression was measured by the Center for Epidemiologic Studies Depression Scale (CES-D). This 20-item instrument assesses the current frequency of depressive symptoms. Gilbert (1992) stated that the loss of a significant other may play a role in depression onset.

Time since the final divorce decree and stigmatization (the only loss variable in this model) together explained 9% of the variance. Coping resources added 28% to the variance (more than half of the total variance explained). Meaning added 5% to the variance. When coping strategies were entered into the model, the R^2 increased by 8%.

Stigmatization described feelings of social disapproval and estrangement in the social context of one's local church. As Gilbert (1992) stated, "Depression is associated with unfavorable changes in one's relative social place, or (having a perception of) occupying a

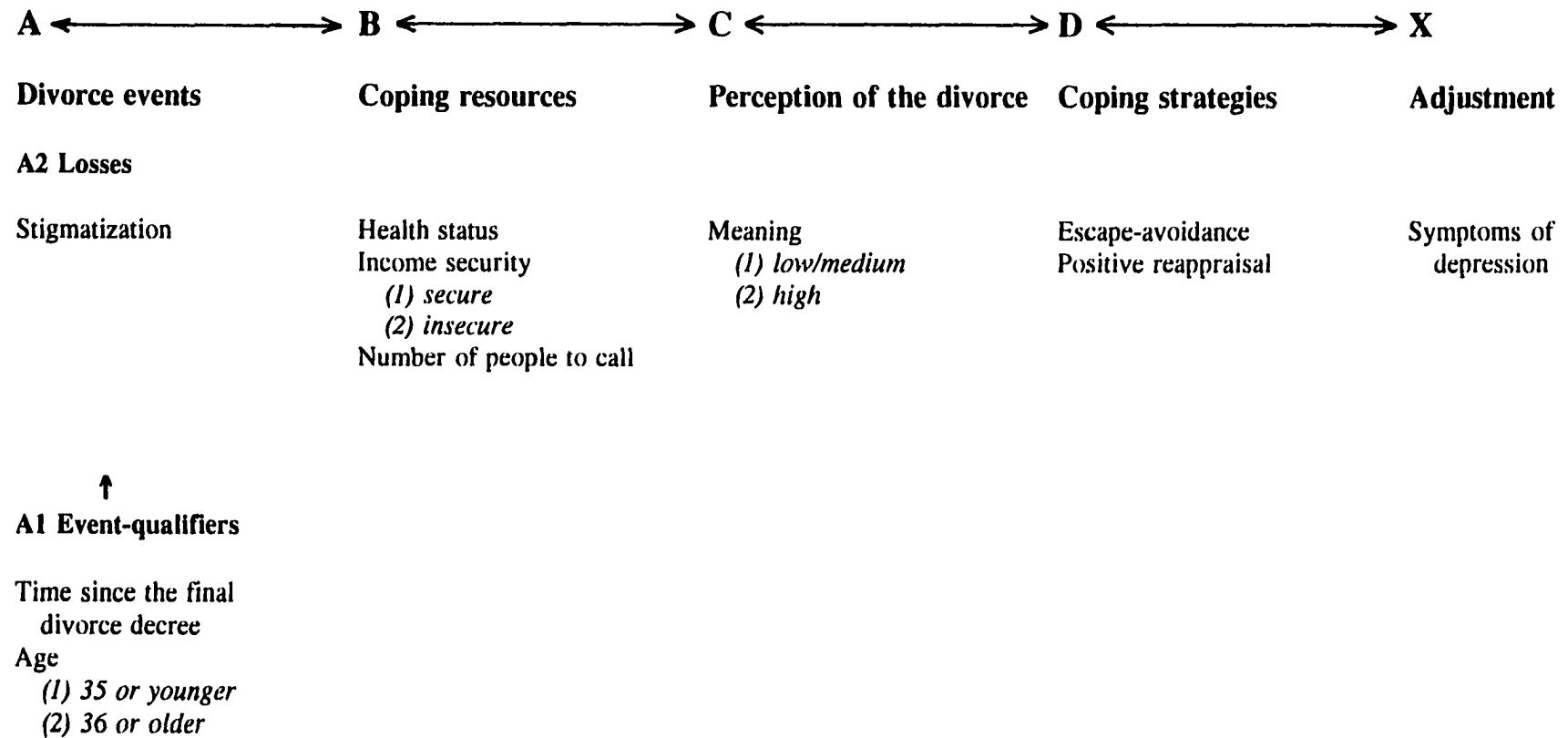


Figure 3. The adapted model of coping included variables that in combination explained 51% of the variance in symptoms of depression.

low social place" (p. 147). Divorced subjects may either tend to view their religious social environment as stigmatizing and/or they may get depressed because of actually experiencing stigmatization.

Health status was the strongest predictor in this model. As already noted earlier, health problems tend to accompany depression; however, it is also possible that for a number of subjects a somatic basis was present. A mood disturbance may also be the "consequence of a specific general medical condition" (American Psychiatric Association, 1994, p. 343).

The less the subjects felt secure about their income in the future, the more symptoms of depression they reported. Symptoms of depression may be caused by financial instability as a consequence of the divorce. Kitson (1992) stated that "the data on the economics of divorce more clearly reflect a picture of economic hardship, especially for women, with men suffering less or no financial difficulty" (p. 194). The fewer people one had available to call on in an emergency, the more symptoms of depression one tended to have. There was a significant negative correlation ($r = -.30$, $p < .001$) between this variable and stigmatization by one's local church. Kitson and Raschke (1981) suggested that "stigma may modify the amount of support and understanding" (p. 27).

Meaning was negatively related to symptoms of depression. The less able the subjects were to make sense or find meaning in their divorce, the more symptoms of depression they had. Symptoms of depression may be the result of difficulties in making sense or finding meaning in one's divorce. Meaning and positive reappraisal (another meaning-related variable) together contributed 3% of unique variance to the R^2 for symptoms of depression. Escape-avoidance made the second largest unique contribution to the R^2 in the final model for symptoms of depression. The less the subjects were able to face reality and not to withdraw into the realm of fantasy and avoidance, the more they experienced symptoms of depression.

Discussion of the final model for attachment

Figure 4 depicts the variables that entered the final model for attachment (Table 79 presented the statistical information on this model). Attachment describes continuing feelings of belonging to the former spouse that frequently persist after the divorce. A 16-item Pining and Preoccupation Scale was used in this research to measure attachment.

Event-qualifiers (gender, time since the final divorce decree, and length of marriage) together explained 14% of the variance. Loss of faith added 5% to the variance. Only one resource variable (health status) entered the model (health added 9% to the variance). Meaning added 10% to the variance in attachment. Only one coping strategy, escape-avoidance, entered the final model. This variable added 16% to the variance.

Males felt more attached to their former spouse than females. Subjects who had been divorced for 6 years or less felt more attached than subjects who had been divorced for 7 years or more. The longer the subjects in this study had been married, the more they felt attached to their former spouse. Subjects who experienced a loss of faith felt more attached to their former spouse than subjects who did not experience a loss of faith. Subjects with high attachment may feel abandoned by God or may God blame for the divorce and, therefore, may experience a loss of faith. Stable faith may help resolve the attachment relationship. Moore (1987/1988) found that the image of a warm Jesus (Religious Imagination Scales) was negatively related to attachment.

Health status contributed only 2% of *unique* variance to the R^2 in the final model. The emotional turmoil associated with continued attachment may aggravate health problems, and vice versa. Health problems could also result from depression that may accompany attachment problems. Meaning was the second strongest predictor of attachment in the final model. The less the subjects were able to find meaning in their divorce, the more they felt attached. Making sense of the divorce may help resolve the attachment relationship.

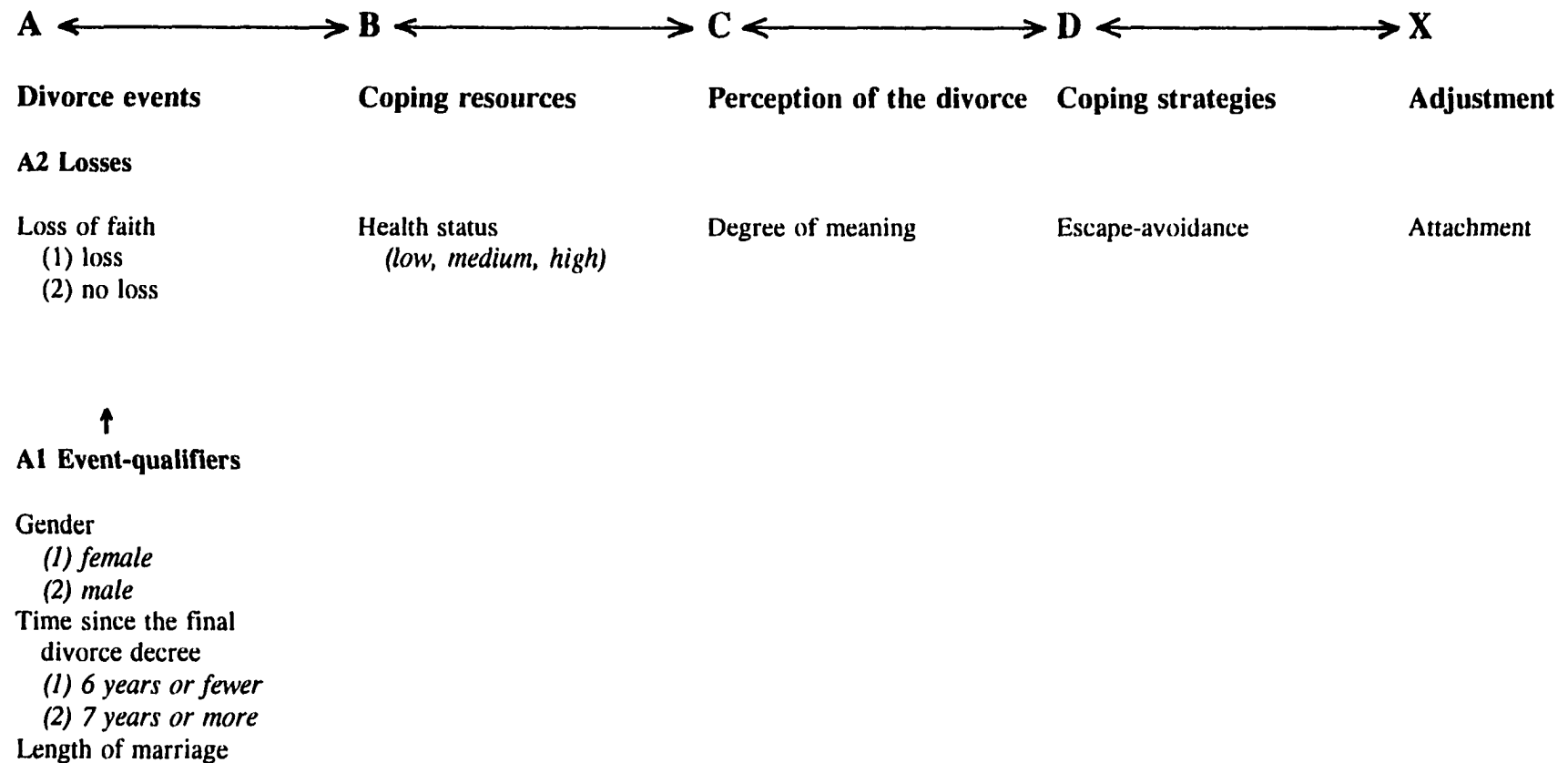


Figure 4. The adapted model of coping included variables that in combination explained 55% of the variance in attachment.

Escape-avoidance was the strongest predictor of attachment in the final model. The variable contributed 16% of unique variance to the R^2 for attachment. The less one engaged in coping through escape-avoidance, the more one was able to resolve the attachment to the former spouse. Wishful thinking may be an expression of an unresolved attachment relationship as well as a cognitive, emotional, and behavioral strategy to maintain the felt bond to the former spouse. The loss is being denied and the way to recovery is being blocked when someone resorts to escape-avoidance.

Discussion of the final model for anger at loss

Figure 5 depicts the variables that entered the final model for anger at loss (Table 83 presented the statistical information on this model). Anger at loss mainly described angry feelings toward the former spouse. A 16-item Anger at Loss Scale was used in this study.

Time since the final divorce decree explained 7% of the variance. Coping resources (Number of people to call, Faith Maturity) added 10%. Acceptance of responsibility and law orientation together added 7%. Escape-avoidance added 10%.

Length of time since the final divorce decree was the third strongest predictor of anger at loss. Subjects who had been divorced for 6 years or less felt more anger at loss than subjects who had been divorced for 7 years or more. It is possible that issues related to divorce settlement (custody, visitation, etc.) may contribute to feelings of anger during the first few years after the divorce. (Due to the limited focus of this study, no variables were included that dealt with the legal aspects of the divorce process.) It is also possible that passage of time may especially have healing effects in the area of anger at loss.

The fewer people one had available to call on in an emergency, the more anger one tended to have. This confirms the results of studies examining the relationship between the social support network size and adjustment to divorce (Pett, 1982; Wilcox, 1981).

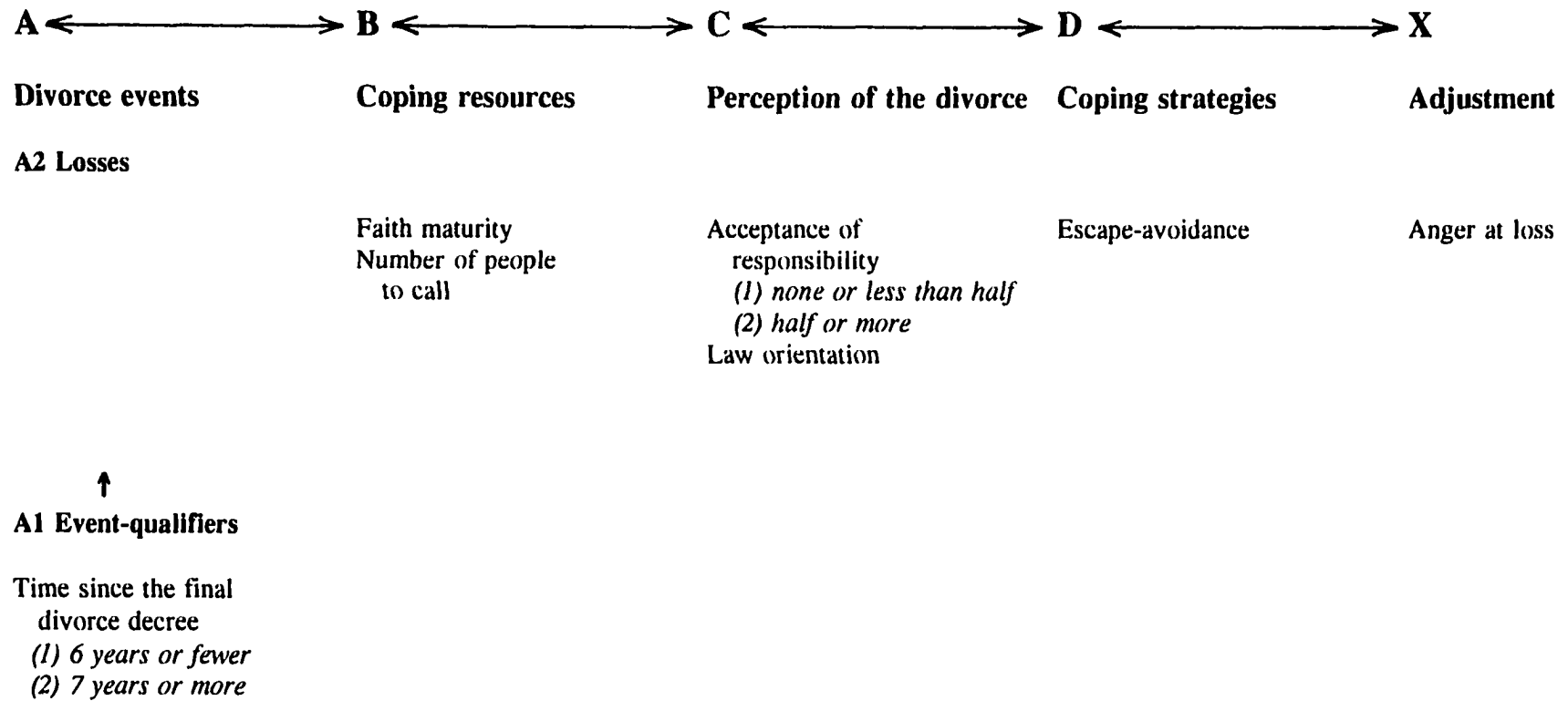


Figure 5. The adapted model of coping included variables that in combination explained 35% of the variance in anger at loss.

A weak social network may lead to increased anger at loss. There was a significant negative correlation ($r = -.30$, $p < .001$) between the number of people to call in an emergency and stigmatization by one's local church. Kitson and Raschke (1981) suggested that "stigma may modify the amount of support and understanding provided to those experiencing marital dissolution" (p. 27).

The less mature faith the subjects had, the more they felt anger at loss. Subjects who have a vibrant, life-changing faith may be more likely to forgive their former spouse and, therefore, may experience less feeling of anger at him or her. Acceptance of responsibility was the second strongest predictor of anger at loss in the final model. Subjects who accepted half or more of the responsibility for the divorce had less anger at loss than subjects who accepted none or less than half. Acceptance of responsibility was an important predictor of divorce adjustment in the area of anger at loss. Fisher (1992b) stated that

those who have worked on their rebuilding enough to have dealt with the anger begin to realize that failure, blame, and responsibility are two-way streets. What happened was part of a complicated interaction that did not work, rather than the fault of one person. (p. 125)

Yalom (1980) argued that "responsibility avoidance is not conducive to mental health" (p. 261). He stated that

responsibility means authorship. To be aware of responsibility is to be aware of creating one's own self, destiny, life predicament, feeling and, if such be the case, one's own suffering. For the patient who will not accept such responsibility, who persists in blaming others—either other individuals or other forces—for his or her dysphoria, no real therapy is possible. (p. 218)

The more law orientation the subjects had, the more they felt anger at loss. An emphasis on following rules and commandments in order to be a recipient of God's salvation may increase anger at loss. Escape-avoidance was the strongest predictor in the final model. The variable contributed 10% of unique variance to the R^2 . The more one engaged in coping through escape-avoidance, the more anger one tended to have. A refusal to let go seems to

be a characteristic of both anger at loss as well as escape-avoidance. It is possible that the denial of the loss invites anger at loss.

Contributions

For the first time a sample was collected that included divorced members of The Lutheran Church—Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church. This study identified a number of significant and meaningful predictors of divorce adjustment among members of these three conservative Protestant denominations and explored their adjustment situation.

Limitations

The results of this study cannot be applied to all divorced members of The Lutheran Church—Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church. First, a relatively large number of pastors did not support this research: 48% of the Lutheran pastors did not respond to the initial letter; 46% of the Nazarene pastors in the first Nazarene sample and 53% in the second sample did not respond to the invitation letters; 43% of the Adventist pastors in the second Adventist sample did not respond to the initial letter; and 36% of Adventist pastors in White churches, 57% in African American churches, 75% in Hispanic churches, and 68% in Asian churches did not respond to the request for participation. Statements from Lutheran and Adventist pastors who responded but refused to participate suggest that some pastors tended not to participate when problems with divorced members were present. The sample in this study might be somewhat biased toward representing divorced members who experienced none or only few conflicts concerning their divorce in their local churches.

Second, the response rate for those subjects who received a research package ranged from 24.7% to 28.7% when the Lutheran sample, both Nazarene samples, the White

Adventist sample (part of first Adventist sample), and the second Adventist sample were considered. The response rates for the three ethnic Adventist subsamples were considerably lower (8.3% to 16.1%). As explained in chapter 3, the response rates may be higher than reported because a considerable number of surveys was delivered to persons who did not qualify as subjects for this study and some pastors may have over-reported the number of mailed questionnaires. It is likely that 30% or more of divorced subjects outside of the three ethnic Adventist subsamples responded. It is not known how the 70% who did not participate would have responded to the items presented in this research study.

Third, the sample for this study was mainly White. Besides 333 Whites, only one American Indian, four Asians or Pacific Islanders, 10 Blacks or African Americans, and eight Hispanics were included. Therefore, the results of this study should be applied only with caution to divorced persons who belong to ethnic minorities. Even though the results seem to apply to a considerable group of divorced members in the three denominations, it remains unclear to what extent the results can be generalized to all divorced members.

Many of the scales employed in this study were more or less experimental measures. Therefore, caution in interpreting the results is warranted.

Conclusions

On the basis of the findings the following conclusions were formulated:

1. The majority of subjects (56.7%) in this study had high self-esteem. Thus, the majority of subjects appeared to be well-adjusted in the area of self-esteem.
2. About 31% of the respondents scored at or above the cutoff score of 16 on the Center for Epidemiologic Studies Depression Scale (CES-D). Thus, the perceived frequency of depressive symptomatology was higher among the respondents in this study than

what Radloff (1977) reported for the general public. It is likely that *more* than 31% of the subjects actually suffered from depressive symptoms or other psychological problems.

3. The majority of subjects (60%) in this sample seemed to evidence low attachment to the former spouse. Thus, the majority of subjects appeared to be well-adjusted in the area of attachment.

4. Only 30% of the subjects in this study appeared to have low anger at loss, whereas 63.5% of the respondents scored in the medium or high range for anger at loss. Thus, the majority of subjects seemed to experience problems in the area of anger at loss.

5. The adapted model of coping with family stress that guided this research as a conceptual model seems to have heuristic value for the study of divorce adjustment among members of conservative Protestant denominations.

6. Religious variables (faith maturity, loss of faith, remarriage permissiveness, stigmatization, and law orientation) entered into the final models. Religious variables seem to play a limited but significant role in explaining the variance in measures of divorce adjustment in combination with other variables. Specific adjustment problems seem to be related to specific indicators of religious experience.

7. Meaning-related variables (meaning, positive reappraisal) entered into final models. Finding meaning in the divorce and creating meaning by focusing on personal growth may have a positive impact on divorce adjustment.

8. Event-qualifiers were represented in the final models for symptoms of depression, attachment, and anger at loss. Variables that may modify how the divorce-related events are experienced seem to play a limited but significant role in explaining the variance in measures of divorce adjustment except self-esteem. Self-esteem seems to have more traitlike characteristics.

9. Losses (stigmatization, loss of faith) were found only in two final models. These variables accounted for only a small amount of unique variance. More work is needed to identify and explore losses experienced by divorced members of conservative Protestant denominations.

10. Coping resources made high unique contributions in the models for self-esteem (12%) and symptoms of depression (11%), and small unique contributions in the models for attachment (2%) and anger at loss (4%). Health status was the strongest predictor in the models for self-esteem and symptoms of depression. Coping resources played an important role in explaining the variance in self-esteem and symptoms of depression but only a very limited role in explaining the variance in attachment and anger at loss.

11. Variables representing the perception of the divorce made high unique contributions to models for attachment (8%) and anger at loss (8%), and small unique contributions to the models for self-esteem (2%) and symptoms of depression (2%). Meaning was the second strongest predictor in the model for attachment. Acceptance of responsibility (none or less than half accepted, half or more accepted) was the second strongest predictor in the model for anger at loss.

Variables that described the perception of the divorce played a significant role in explaining the variance in attachment and anger at loss but only a very limited role in explaining the variance for self-esteem and symptoms of depression. Meaning-making seems to play an important role in resolving the attachment relationship. Acceptance of responsibility may decrease feelings of anger at loss.

12. Coping strategies seem to be important in divorce adjustment. Positive reappraisal was related to self-esteem and symptoms of depression. Escape-avoidance was the strongest predictor in the models for attachment and anger at loss and the second

strongest predictor in the models for self-esteem and symptoms of depression. Not engaging in wishful thinking and denial seems to be the first step toward divorce adjustment.

13. Perceiving one's local congregation as supportive and not stigmatizing seems to increase the likelihood that one wants to remain a member.

14. It appears that less help is expected from the pastor after the divorce than during the time when parishioners struggle with marital problems. After the divorce is final, the focus seems to shift from the professional pastor to the community of believers, perhaps partially due to feelings of disappointment about the pastor's role before the divorce. The second most frequently mentioned category of help after the divorce (support was mentioned first) was divorce recovery seminar/support groups.

15. Lack of communication or understanding was the most frequently mentioned cause of divorce. The second most frequently mentioned cause was extramarital sex or another woman/man.

16. Continued and increased involvement in faith were the most frequently mentioned ways of making sense or finding meaning. A large variety of other ways of making sense or finding meaning was also mentioned. Whereas faith was a major way of making meaning, many other ways were also used.

Recommendations

On the basis of the presented conclusions, recommendations are made in the following areas: (1) Recommendations for Church Leaders, (2) Recommendations for Pastors, (3) Recommendations for Psychologists and Counselors, (4) Recommendations for Divorced Men and Women, and (5) Recommendations for Further Research.

Recommendations for Church Leaders

1. Formulate policies regarding divorce and remarriage that facilitate meaning-making and acceptance of responsibility and affirm reality-based coping strategies among divorced members.
2. Equip local pastors to lead their congregations in such a way that divorced members feel accepted and supported.
3. Support the development and implementation of enrichment programs that empower all church members to communicate their thoughts and feelings more effectively. Programs that are based on the Relationship Enhancement concept (Guerney, 1977) may be especially effective. Guerney's approach has a strong affinity to Judeo-Christian thinking (Erben, in press).
4. Support the implementation of support groups and recovery seminars for divorced members. The six-unit course A Time for Healing: Coming to Terms With Your Divorce (Smith, 1994) is well-suited to help Christian divorced men and women face the losses and make deliberate steps toward recovery. International Christian Single Helpmate Groups (Helpmates) can provide social and spiritual support for divorced members.

Recommendations for Pastors

1. Intervene in a competent and caring manner when church members disclose marital problems. Know when to refer to a counselor or psychologist.
2. Lead congregations in such a way that divorced members feel accepted and supported. Encourage a caring church climate that is socially inclusive.
3. Pay special attention to health problems of divorced members because they may indicate psychological problems.

4. Facilitate the implementation of support groups and divorce recovery seminars.
5. Facilitate the implementation of enrichment programs that empower all church members to communicate their thoughts and feelings more effectively. Facilitate growth toward becoming a community of believers that is characterized by effective communication processes on all levels of functioning in order to model positive patterns of relating.
6. Present sermons that help divorced people make sense or find meaning in their divorce.
7. Help divorced members deal with faith issues.

Recommendations for Counselors and Psychologists

1. An approach to psychotherapy that focuses on existential concerns like meaning-making and assumption of responsibility seems to be especially suited for divorced men and women with a conservative Protestant background.
2. Include the exploration of religious issues in the therapeutic process. Pay attention to details of clients' religious views and assumptions.
3. Educate clients regarding the body/mind connection. Help clients gain a holistic view on well-being.
4. Explore coping strategies in therapy.
5. Teach effective communication skills.
6. Help clients deal constructively with anger.
7. Consult with pastoral professionals in order to facilitate positive changes in religious communities.

Recommendations for Divorced Men and Women

1. Take a reality-based approach to the problems of day-to-day living after divorce. Face life.
2. Try to make sense or find meaning in your divorce. Focus on personal growth. Try to identify and claim the gift of a life after divorce. Be creative in finding meaning.
3. Accept responsibility for your role in the dissolution of your marriage.
4. Find a community or a group that nurtures you spiritually.
5. Try to stay fit physically.
6. Work on creating and maintaining a strong social network.
7. Do not expect too much from passing of time. Instead, make deliberate steps toward recovery.

Recommendations for Future Research

1. Replicate this study with other ethnic groups (African American Adventists, Hispanic Adventists, Asian Adventists) and other Protestant denominations (Pentecostals, Baptists, etc.).
2. Improve the Supportive Church Scale based on findings in this study and on other research.
3. Analyze patterns of faith development of divorced Lutherans, Nazarenes, and Adventists.
4. Analyze ways of meaning-making of divorced Lutherans, Nazarenes, and Adventists and their relationship to divorce adjustment.
5. Investigate different patterns of predicting divorce adjustment for Lutherans, Nazarenes, and Adventists.

6. Investigate different patterns of predicting divorce adjustment for males and females.
7. Develop a path model of divorce adjustment for this sample of Lutherans, Nazarenes, and Adventists.
8. Study the relationship between feelings of guilt and divorce adjustment of Lutherans, Nazarenes, and Adventists.
9. Investigate differences in adjustment between divorced Protestant fathers living with their children and Protestant fathers living without their children.
10. Study the relationship between religious imagery and divorce adjustment for Protestant divorced men and women.
11. Develop measures of identification with divorce/remarriage permissiveness and introjected divorce/remarriage permissiveness.
12. Study health patterns of separated or divorced Protestants.

APPENDIXES

APPENDIX A
PROPOSALS AND INITIAL CORRESPONDENCE

Research Proposal: A National Study on Divorce Adjustment of Seventh-day Adventists

Need and Significance of the Research Project for the Seventh-day Adventist Church

Currently, the Seventh-day Adventist Church is involved in a large-scale effort to reclaim former members to the church. Many of these former members of our church left their church home while they were going through divorce. If our church wants to reclaim these divorcees it is important for administrators, pastors, and lay members to know how Adventist divorcees think and feel.

A pilot-study (Erben, 1993) on 206 Seventh-day Adventist divorcees (subjects were recruited from the mailing list of Adventist Singles Ministries) who were Adventists at the time of their divorce showed that religious factors played a significant role in postdivorce adjustment. However, a more thorough investigation is needed to derive valid conclusions for Seventh-day Adventists living in the USA. Therefore, this researcher proposes a national study on divorce adjustment of Seventh-day Adventists as his dissertation research project. A proportional sample of White, Black, and Hispanic SDA's should be obtained. The dissertation will be chaired by Frederick A. Kosinski, Jr., Ph.D.

The proposed study is intended to generate information about divorcees and their psycho-social situation that could be used for long-term strategic planning, for the design of pastoral literature, videos and broadcasts, for the training of prospective Adventist pastors and counselors, and for the education of the membership of the church.

Research Methodology

The survey questionnaire would include a measure of divorce adjustment (Fisher Divorce Adjustment Scale), demographic questions, religious assessment tools (12-item Faith Maturity Short Form-Donahue, Images of God, Law-Orientation, Grace-Orientation, religious style, and a scale that measures the divorcees' perception of his/her local church during the time of the divorce) and a measure of social desirability. The cover letter would be written in cooperation with the NAD. Additionally, a specially designed service letter would be included to help the divorcee locate sources of support in the Seventh-day Adventist church.

Ten research packages would be distributed to 400 randomly assigned ministers who serve in congregations with more than 200 members (240 predominantly White congregations, 120 predominantly Black congregations, and 40 predominantly Hispanic congregations). The ministers would then send


the surveys to Adventist divorcees who had been divorced for not more than three years. This researcher expects a response rate of about 50%.

Estimate of Costs for 4000 research packages

\$ 731.64	Copying costs for survey questionnaires (5 pages, double-sided), cover letter, and service letter
\$ 10.45	Copying cost for 400 cover letters for ministers
\$ 1160.00	Return postage (4000 29c stamps)
\$ 2080.00	Postage from ministers to divorcees (4000 52c stamps)
\$ 1160.00	Postage from researcher to ministers (400 \$2.90)
\$ 17.23	Laser Printer Labels
\$ 74.56	8000 envelopes
\$ 400.00	Estimated cost for translating (and editing) the questionnaire and the letters into Spanish (16 pages, \$25 for each page)
<hr/>	
\$ 5633.88	Total Costs
=====	

Time Line

February 1994	Arrange for placing information on the research project in two major SDA journals for SDA ministers
September 1994	Inform SDA ministers in NAD through 2 major journals about research Finalize questionnaire in cooperation with NAD, Family Ministries
October 1994	Mail research packages to 400 randomly assigned SDA ministers
February 1995	Begin with statistical analysis
May 1995	First tentative statistical results available


 Andreas Erben, M.A.

February 4, 1994

Andreas Erbin
School of Education
Andrews University
BY FAX

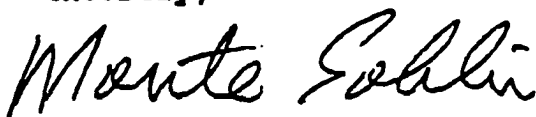
Dear Andreas:

The study of divorce adjustment among Seventh-day Adventists that you have proposed is a very important project. Divorce is the major cause of dropouts from the church, and it is a growing problem around the world. It is vital that we understand better how to deal with this area of need.

The NAD Office of Information & Research can commit \$3,000 to your project; \$1,500 immediately and \$1,500 from our 1995 budget.

Please let me know when you have the other funding partners in place and we will forward the first check to you.

Sincerely,



Monte Sahlin
Assistant to the President

Office of the President
12501 Old Columbia Pike, Silver Spring, MD 20904-6600, Telephone (301) 680-6402, Fax (301) 680-6423

THE SUNDAY SCHOOL BOARD



September 16, 1994

Andreas Erben
550 Maplewood Court
Apartment D-70
Berrien Springs, MI 49103

Dear Andreas:

You have embarked on a challenging research journey. Because divorce impacts so many people, churches must address the issue directly. Marriage Savers by Mike McManus is one book of valuable data you will want to examine.

I have enclosed the names, addresses and telephone numbers of our state family ministry directors. I would suggest you write them; introducing yourself, identifying your purpose and describing what you are requesting from them. You can then follow up with a telephone call.

May the Lord Jesus be glorified in and through your research efforts.

Sincerely,

Karl D. Babb, D.Min.
Family Enrichment Specialist

AN AGENCY OF THE SOUTHERN BAPTIST CONVENTION
127 Ninth Avenue North, Nashville, Tennessee 37234



ANDREWS UNIVERSITY

RESEARCH PROPOSAL

This researcher proposes to undertake a comparative study on divorce issues concerning recently divorced persons in the U.S. who are members of the Church of the Nazarene, The Lutheran Church-Missouri Synod, the Southern Baptist Convention, and the Seventh-day Adventist Church. The study will also explore regional and ethnic differences. There is a substantial number of Christians in the U.S. who have experienced divorce or legal separation. Based on data from 7 national surveys conducted from 1973 to 1980, Glenn and Supanic (1984) presented adjusted percentages of ever-married White persons who had been divorced or legally separated. According to their data the following percentages of White males and White females went through divorce or legal separation: 30.7% and 25.9% in Nazarene and Pentecostal denominations, 18.7% and 21.4% in Lutheran denominations, and 24.5% and 26.0% in Baptist denominations, respectively. A recent study of Adventist families in Southeastern California found that 24% of the respondents had been divorced or permanently separated.

Purpose of the Research Project

This researcher is planning to address three different research questions in the proposed study. First, the purpose of this research project is to examine which social and religious factors are related to the post-divorce adjustment situation of divorced Christians in the U.S. In a pilot-study of 212 Seventh-day Adventist divorced subjects this researcher found that mature faith was a major positive predictor of divorce adjustment in all measured areas, except feelings of anger. Subjects who did not accept any responsibility for the failure of their marriage tended to have more feelings of anger, more symptoms of grief, and less social self-worth than those who accepted at least partial responsibility.

In the proposed study special attention will be given to factors like the perceived support of the divorced person by the local congregation, different attitudes toward divorce and remarriage, and the concept of God. This researcher will try to describe the relationships between different social and religious factors using path models. A multidimensional approach will be used to measure divorce adjustment.

Second, this researcher is planning to analyze causes of marital separation as perceived by the divorced persons themselves. A pilot-study was conducted using a Seventh-day Adventist divorced population. Of the 200 subjects who responded to an open-response-format question regarding causes of divorce 22% of males and 20% of females mentioned religious problems. Twenty-eight percent of males and 27% of females reported problems with communication/understanding. About one-third of all female respondents mentioned that their former husband was involved in one or more extramarital affairs, while only about one-tenth of the males said this about their former wife.

Third, this researcher would like to explore the question of what the divorced persons felt were lacking in their spiritual life while they were struggling with marital problems.

Design of the Research Project

This researcher intends to obtain a representative sample of recently divorced Christians for each denomination involved. A special survey questionnaire will be used for divorced persons of Hispanic ethnic identity.

For both the Church of the Nazarene and The Lutheran Church-Missouri Synod a sample of 900 divorced persons would be obtained from each denomination. For the Seventh-day Adventist Church and the Southern Baptist Convention a proportional sample of White, Black, and Hispanic Christians would be obtained. This researcher expects a response rate of about 50%.

Separate cover letters for this research project would be written in cooperation with each denomination involved.

For the Church of the Nazarene and The Lutheran Church-Missouri Synod this researcher suggests the following procedure: Ten research packages would be distributed to 90 randomly assigned ministers who serve in congregations with more than 200 members. The ministers would then send the survey questionnaires to recently divorced persons (no longer than 3 years divorced) according to an assigned distribution key. The divorced persons would then send the survey with their responses back to the researcher. For the Southern Baptist Convention and the Seventh-day Adventist Church the same procedure would be followed, however, special ethnic subsamples would be drawn. For both churches bigger research samples would be needed to allow for cross-cultural comparisons.

Time Line


This researcher is planning to mail the research packages in February/March 1995. The first research question will be addressed in the Doctoral dissertation of this researcher. The responses to the other two research questions will be analyzed in connection with post-dissertation research by this researcher.


Estimate of Costs

Besides copying costs, cost for envelopes, and translation costs (Hispanic survey), this researcher needs to secure finances for the mailing costs. For each research package \$1.10 will be needed for mailing (29 cents for return envelope, 52 cents for mailing from minister to divorced person, 29 cents for mailing from researcher to minister).

Other Pertinent Information

This researcher will work together with two statisticians at Andrews University, Jimmy Kijai, Ph.D., and Jerome Thayer, Ph.D. The Dissertation will be chaired by Frederick A. Kosinski, Jr., Ph.D. Gay Kitson, a sociologist at the University of Akron, who is a leading divorce researcher in the U.S., will work as a mentor with this researcher.


Andreas Erben, M.A.


Frederick Kosinski, Ph.D.

Andreas Erben
550 Maplewood Ct. #D-70
Berrien Springs
MI 49103
September 20, 1994
Tel. 616-471-6743

Mr. Tim Cleary
Sunday School Board
127 Ninth Ave.
Nashville
TN 37234

Dear Mr. Cleary,

Recently we talked about my prospective research project over the phone. I am glad you had time to listen to me. Enclosed you will find my research proposal. If you have any questions regarding the project please call me.

I would like to work closely together with you in case that my project can get approved. For example, if you have some specific questions that you would like to see included in this project I would be more than willing to cooperate with you.

I believe that the information that would be gleaned from this research project could be of assistance to your church in its ministry to divorced members. The data could be used for long-term strategic planning, for the design of literature, videos and broadcasts, and for the education of prospective pastors and counselors.

It would be kindly appreciated, if your church could offer some financial assistance to make this research project happen. My funds are limited. If your church could assist me with financing at least 75% of the mailing costs that are needed to reach your church members it would be an important contribution to this research endeavor.

Thank you for your interest in this research project.

Yours sincerely,


Andreas Erben

THE SUNDAY SCHOOL BOARD



October 20, 1994

Mr. Andreas Erben
550 Maplewood Court D-70
Berrien Springs, MI 49103

Dear Andreas:

Thank you for your recent correspondence regarding your research project. I have discussed this with several others and while I think what you are proposing is worthy, we do not have any funds to assist you with this.

We are deeply into our own new cycle of divorce recovery ministry and materials launching this fall. For us to get involved in your research project would be duplicating much of the work we have already done in preparation of our new divorce recovery launches. Best of luck elsewhere.

Sincerely in Christian service,

Tim Cleary
Single Adult Ministry Specialist
Discipleship and Family Ministry

TC:lt/ah

AN AGENCY OF THE SOUTHERN BAPTIST CONVENTION
127 Ninth Avenue North, Nashville, Tennessee 37234

Andreas Erben
550 Maplewood Ct. #D-70
Berrien Springs
MI 49103
September 20, 1994
Tel. 616-471-6743

Mr. Rich Housel
Nazarene Headquarters
6401 The Paseo
Kansas City
MO 64131

Dear Mr. Housel,

Recently we talked about my prospective research project over the phone. I am glad you had time to listen to me. Enclosed you will find my research proposal. If you have any questions regarding the project please call me.

I would like to work closely together with you in case that my project gets the approval of your church. For example, if you have some specific questions that you would like to see included in this project I would be more than willing to cooperate with you.

I believe that the information that would be gleaned from this research project could be of assistance to your church in its ministry to divorced members. The data could be used for long-term strategic planning, for the design of literature, videos and broadcasts, and for the education of prospective pastors and counselors.

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Thank you for your interest in this research project.

Yours sincerely,


Andreas Erben



BILL M. SULLIVAN, DIRECTOR

11/15/94

Andreas Erben
550 Maplewood Ct. #D-70
Berrien Springs, MI 49103

Dear Mr. Erben,

This is to confirm my interest in participating with your study of divorce issues. According to the 1990 *National Survey of Religious Identification* (NSRI) 8.6% of Nazarenes identified themselves as currently divorced (that's 1.7% higher than the national average according to the study). I am hopeful your study would help us in our ministry to these individuals.

According to your estimated mailing cost it will take approximately \$990 to reach your projected Nazarene sample (10 packages @ \$1.10 to 90 churches). The Church of the Nazarene is willing to cover the entire cost of the mailing to its churches. However, because of denominational policies covering finances and the release of mailing addresses, we may have to process the mailing from our office. Please let me know if this could be worked out.

I have just a couple thoughts I'd like to share. There are currently 487 Nazarene churches with a worship attendance of 200 or more. Even though the NSRI identified 8.6% of Nazarene adults as divorced, I'm a little concerned that finding 10 divorced people in a church of only 200 may be difficult. I also wonder what effect a sample of only large churches would have on the conclusions of the study (in Nazarene terms, 200 is large—about 70% of our churches have less than 100 attenders).

Thanks for your work on this project. I look forward to hearing from you again.

Grace and peace to you,

Richard Houseal
Church Growth Research Center

Andreas Erben
550 Maplewood Ct. #D-70
Berrien Springs
MI 49103
September 20, 1994
Tel. 616-471-6743

Dr. Bruce Hartung
The Lutheran Church-Missouri Synod
International Center
1333 S.Kirkwood Rd.
St. Louis
MO 63122-7295

Dear Dr. Hartung,

Recently we talked about my prospective research project over the phone. I am glad you had time to listen to me. Enclosed you will find my research proposal. If you have any questions regarding the project please call me.

I would like to work closely together with you in case that my project gets the approval of your church. For example, if you have some specific questions that you would like to see included in this project I would be more than willing to cooperate with you.

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Thank you for your interest in this research project.

Yours sincerely,


Andreas Erben

THE LUTHERAN CHURCH—MISSOURI SYNOD



International Center
1333 South Kirkwood Road
Saint Louis, Missouri 63122-7295
314 965-9000 Telex 43-4452 Lutheran STL

Department of Planning and Research

April 26, 1995

Dr. James Fischer
Scholarly Research
Andrews University
Berrien Springs, MI 49104

Dear Dr. Fischer:

This is to acknowledge the participation of The Lutheran Church—Missouri Synod in the Divorce in Protestant Churches study, with Andreas Erben as primary researcher.

Dr. Bruce Hartung and I are pleased to be a part of this significant study.

Sincerely,

A handwritten signature in black ink, appearing to read "John P. O'Hara".
Dr. John P. O'Hara
Research Analyst

meh

RESEARCH PROPOSAL

This researcher proposes to undertake a comparative study on divorce issues concerning recently divorced persons in the U.S. who are members of the Church of the Nazarene, The Lutheran Church-Missouri Synod, the Southern Baptist Convention, and the Seventh-day Adventist Church. The study will also explore regional and ethnic differences. There is a substantial number of Christians in the U.S. who have experienced divorce or legal separation. Based on data from 7 national surveys conducted from 1973 to 1980, Glenn and Supanic (1984) presented adjusted percentages of ever-married White persons who had been divorced or legally separated. According to their data the following percentages of White males and White females went through divorce or legal separation: 30.7% and 25.9% in Nazarene and Pentecostal denominations, 18.7% and 21.4% in Lutheran denominations, and 24.5% and 26.0% in Baptist denominations, respectively. A recent study of Adventist families in Southeastern California found that 24% of the respondents had been divorced or permanently separated.

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Time Line

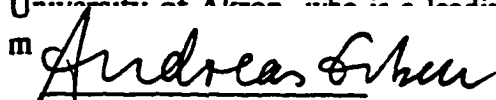
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Estimate of Costs

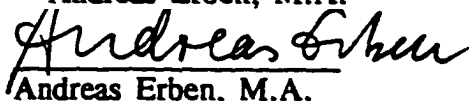
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Other Pertinent Information

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Andreas Erben, M.A.



Andreas Erben, M.A.

Andreas Erben
550 Maplewood Ct. #D-70
Berrien Springs
MI 49103
October 31, 1994
Tel. 616-471-6743

Dr. Richard Sutton
Director of Family Life Ministries
National Ministries
American Baptist Churches in the U.S.A.
P.O. Box 851
Valley Forge
PA 19482-0851

Dear Dr. Sutton,

Last Thursday we talked about my prospective research project over the phone. I am glad that you showed so much interest in my research project. Enclosed you will find my research proposal and a current vita. If you have any questions regarding the project please call me.

I would like to work closely together with you in case that my project gets the approval of your church. I believe that the information that would be gleaned from this research project could be of assistance to your church in its ministry to divorced members. The data could be used for long-term strategic planning, for the design of literature, videos and broadcasts, and for the education of prospective pastors and counselors.

It would be kindly appreciated, if your church could offer some financial assistance to make this research project happen. My funds are limited. If your church could assist me with financing at least 75% of the mailing costs that are needed to reach your church members it would be an important contribution to this research endeavor.

Thank you for your interest in this research project.

Yours sincerely,


Andreas Erben



NATIONAL MINISTRIES

Incorporated as:

The American Baptist Home Mission Society • Woman's American Baptist Home Mission Society

December 19, 1994

Andreas Erben
550 Maplewood Ct. #D-70
Berrien Springs, MI 49103

Dear Andreas:

Thank you very much for all of your work in sending me the material from the NCFR conference. I appreciate it very much. Under separate cover, I will be sending you a check for \$10.00 to cover the costs of printing and postage.

I do not have good news for you in regard to your research proposal. I have decided, after much consultation with other staff persons here at our Mission Center, that we will not be able to participate in this project at this present time. We believe that for us to secure an adequate sample from our racial/ethnic churches we would have to significantly involve them from the beginning of the project. At this point we have no plans to do so.

Our decision does not reflect on the nature of the project itself, but simply on our inability to be involved in a meaningful and appropriate way. I wish you well in your project and will be very interested in your results. I will certainly keep you in mind if your research topic becomes appropriate for us at a later date. I believe that your research topic is very needed and would hope that at some point we could secure data about American Baptists in this area.

Thank you for considering us as partners in your research. God bless all of your efforts.

Sincerely,

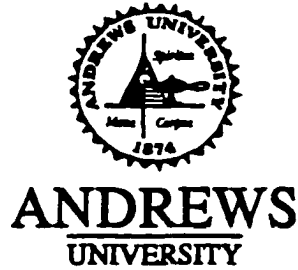
Dick Sutton, Director
Family Life Ministries

DS/rg
Enclosure

Encouraging Life in Christ

P.O. BOX 851 VALLEY FORGE, PENNSYLVANIA 19482-0851 • (610) 768-2000 • FAX (610) 768-2470





April 26, 1995

Andreas Erben
550 Maplewood Ct. D-70
Berrien Springs MI 49103

Dear Andreas:

On behalf of the Human Subjects Review Board (HSRB) I want to advise you that your proposal, "Social and Religious Factors Related to Divorce Adjustment in Protestant Denominations," has been reviewed under the Exempt Review Category. You have been given clearance to proceed with your research plans.

All changes made to the study design and/or consent form after initiation of the project require prior approval from the HSRB before such changes are implemented. Feel free to contact our office if you have any questions. The duration of the present approval is for one year. If your research is going to take more than one year, you must apply for an extension of your approval in order to be authorized to continue with this project.

Some proposals and research designs may be of such a nature that participation in the project may involve certain risks to human subjects. If your project is one of this nature and in the implementation of your project an incidence occurs which results in a research-related adverse reaction and/or physical injury, such an occurrence must be reported immediately in writing to the Human Subjects Review Board. Any project-related physical injury must also be reported immediately to the University physician, Dr. Loren Hamel, by calling (616) 473-2222.

We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,

James R. Fisher, Director
Office of Scholarly Research

c: F. Kosinski

PS: We wish you well on this important study.

Office of Scholarly Research, Haughey Hall, Rm. 130, (616) 471-6088
Andrews University, Berrien Springs, MI 49104-0355

APPENDIX B
SAMPLING FRAMES

LCMS SAMPLE FOR DIVORCE SURVEY

Total Confirmed: 1,944,455

Confirmed 25 + : 1,943,710

25-199 : 180,479

200-499 : 572,271

500 plus : 1,190,960

Five Percent Assumed Divorced

25-199 : 9,024

200-499 : 28,614

500 plus : 59,548

Total Est divorced: 97,186

=====

To get 1,200 respondents who are divorced one needs to get congregations representing 24,000 confirmed members.

Proportionally, the following number of congregations should be sampled:

25-199	:	9.3 %	X	24,000	=	2,232	/	91	=	24.8
200-499	:	29.4 %	X	24,000	=	7,056	/	248	=	28.5
500 plus	:	61.3 %	X	24,000	=	14,712	/	730	=	20.2

I would suggest doubling the number sampled, to deal with refusals.

Therefore, I would suggest the number per/size category be:

25-199 : 50 congregations of 1988

200-499 : 60 congregations of 2308

500 plus : 40 congregations of 1631

If the suggestion above is accepted the sampling frame by size and region would be as seen on the next page.

Proportion of Sample from Each Region and Size Category

25-199 Confirmed

<u>Region</u>	<u># of Congs</u>	<u>Prop in Sizecat</u>	<u># in Sample</u>
NE	150	.076	4
ENC	412	.207	10
WNC	568	.286	14
S	449	.226	12
W	<u>409</u>	.205	<u>10</u>
TOT	1,988		50

200-499 Confirmed

NE	182	.079	5
ENC	685	.297	18
WNC	672	.291	17
S	395	.171	10
W	<u>374</u>	.162	<u>10</u>
TOT	2,308		60

500 plus Confirmed

NE	95	.058	2
ENC	653	.400	16
WNC	450	.276	11
S	231	.142	6
W	<u>202</u>	.124	<u>5</u>
TOT	1,631		40

Synod Total

	5,927		150
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SAMPLE

1. The universe of active Nazarene churches in the United States shows the following distributions.						
Membership	Total	% of Total	Estimated #	% of Estimated	Count of Total	% of Total
Category	Members	Members	Divorced (6%)	Divorced	Churches	Churches
25-199	308,614	52.7%	18,463	52.8%	3,713	83.4%
200-499	188,004	32.3%	11,281	32.2%	835	14.3%
500 +	87,738	15.1%	5,284	15.0%	104	2.3%
Totals	582,357		34,978		4,452	
2. Calculate the # of churches needed for 900 divorce respondents (proportional to membership categories).						
Membership	Estimate Avg.		Estimate #	Estimate % of	Estimate # of	Estimate % of
Category	divorced/church		People	People	Churches needed	Churches
25-199	5		475	52.8%	98	83.4%
200-499	18		290	32.2%	18	14.3%
500 +	51		135	15.0%	3	2.3%
Totals			900		118	
3. Process used to select sample.						
Oversample churches by 50% - 171 total churches for initial letter.						
171 churches needed / 4,452 total churches - select every 26th church.						
	1. Sort churches by membership.					
	2. Use random number table to select first <i>nth</i> church.					
	3. Select every 26th church thereafter.					
4. My selected sample of churches show the following distributions.						
Membership	Total	% of Total	Estimated #	% of Estimated	Count of Selected	% of Selected
Category	Members	Members	Divorced	Divorced	Churches	Churches
25-199	11,811	54.7%	711	54.7%	143	83.8%
200-499	7,048	32.8%	422	32.5%	24	14.0%
500 +	2,752	12.7%	168	12.8%	4	2.3%
Totals	21,612		1,299		171	

APPENDIX C
CORRESPONDENCE WITH RESEARCHERS

Andreas Erben
550 Maplewood CT. #H-62
Berrien Springs
MI 49103
March 21, 1995
FAX (School of Ed) 616-471-6374

Dr. Bruce Fisher
Family Relations Learning Center
450 Ord Drive
Boulder
Colorado 80303-4730

Dear Dr. Fisher,

Enclosed please find a copy of the re-analysis of my thesis data that I did last year. The religious predictors come out more meaningful in the present form.

I was glad that I could talk to you over the phone about my new research project. As I told you I am planning to do a nationwide, in-depth study on the situation of currently divorced members of the Lutheran Church-Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church as my dissertation research project.

In my prospective study I would like to use 11 items from the Feelings of Anger subscale from the FDAS in an adapted way. I would be very glad if you would give me the permission to use the following items in my dissertation research:

I easily become angry at my former spouse.

I am angry about the things my former spouse has been doing.

I would like to get even with my former spouse for hurting me.

I feel like unloading my feelings of anger and hurt upon my former spouse.

I hope my former spouse is feeling as much or more emotional pain than I am.

I want to hurt my former spouse by letting him/her know how much I hurt emotionally.

I become upset when I think about my former spouse.

I feel comfortable seeing and talking to my former spouse.

I can communicate with my former spouse in a calm and rational manner.

It is important that my family, friends, and associates be on my side rather than on my former spouse's side.

I blame my former spouse for the failure of our love relationship.

Instead of the phrase "former lover partner" I would like to use the phrase "former spouse" because of the nature of the sample. I would also like to use another scale with these 11 items. I suggest this because I want to use your items together with 25 attachment and anger items from Gay C. Kitson (most of them are not even published). The new way of scaling and the new introductory text would be as follows:

Some divorced men and women have reported some of the feelings that are listed below. On a scale of 1 to 5, with 1 meaning "not at all my feelings" and 5 meaning "very much my feelings", please choose one number for each statement that best expresses your present feelings about each statement.

I hope very much that you have no objections against the suggested changes. I would be very glad if you would grant me the permission to use these 11 items in the suggested form.

I would also like to ask you whether you can give me the permission to have all above mentioned items translated into Spanish for a Hispanic version of my questionnaire.

Yours sincerely,


Andreas

Andreas Erben
 550 Maplewood Ct. #D-70
 Berrien Springs MI 49103
 March 21, 1995
 Tel. 616-471-6743
 FAX (School of Ed) 616-471-6374

Dr. Gay C. Kitson
 Buchtel College of Arts and Sciences
 Olin Hall 250
 Akron
 OH 44325-1905

Dear Dr. Kitson,

Thank you very much for the unpublished scales that you send to me. In my dissertation research project on divorce adjustment of currently divorced members of the Lutheran Church-Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church I would like to use your new pining and preoccupation scale (14 items), five items (133, 134, 135, 172, 174) from the anger scale, and an adapted form of your introduction to the scales. Please note the suggested use of the phrase "former spouse" instead of "husband" were applicable.

I would also like to use a few other items from your book Portrait of Divorce in an adapted or in the original form. I marked all these items with a yellow marker in the attached draft copy of my survey instrument. For reasons of clarity I will repeat the items here again:

Later on, which of you continued to insist more on a divorce . . .
 (adapted from page 364),
 Who do you think is responsible for the failure of your (most recent) marriage . . .
 (adapted from page 380),
 Are/were you natural parents divorced or separated from each other? (page 369),
 People in my church take advantage of you when they know that your are divorced
 (Developed by Lopata, modified by Kitson, adapted from page 258),
 Most divorced people in my church prefer having other divorced people as friends
 (Developed by Lopata, modified by Kitson, adapted from page 258),
 Other people in my church gossip a lot about a person who's been divorced
 (Developed by Lopata, modified by Kitson, adapted from page 258).

I would also like to use the following items from the violent death study questionnaire that you sent to me:

As a teenager, did you ever run away from your parents' home overnight or longer?
 (adapted from page VI-11, No. 23a.),

As a teenager, did you drink alcohol excessively or have problems related to alcohol use? (adapted from page VI-11, No. 23c.),
 As a teenager, did any of the people you went around with get into trouble with the law? (adapted from page VI-12, No. 26d.),
 Take more medication than prescribed by a doctor (adapted from page VI-9 No. 18a.).

Could you please send me a formal letter stating your permission that I can use the above mentioned items in my dissertation research project (for inclusion in my documentation)?

I would also like to ask you whether you can give me the permission to have all above mentioned items translated into Spanish for a Hispanic version of my questionnaire.

Would you please be so kind as to have a look at my prospective instrument and give me some feedback? I enclosed an additional draft copy (Lutheran Church-Missouri Synod version) so that you can make marks and notes on it.

Thank you so much for all your help and assistance. Your support means a lot to me.

Yours sincerely,


 Andreas



Department of Sociology
 Buchtel College of Arts and Sciences
 Akron, OH 44325-1905
 (330) 972-7481 (330) 972-5377 Fax

March 3, 1997

Andreas Erben
 550 Maplewood Ct. #D-70
 Berrien Springs, MI 49103

Dear Andreas:

You have my permission to use the pining and preoccupation scales (14 items) and five items (133, 134, 135, 172, 174) from the anger scale in your dissertation. You must, however, have my permission before using these items in any papers for publication as these scales have not been published yet. I hope they will be shortly. Their source also needs to be cited.

The items published in Portrait of Divorce are in the public domain and can be used in your dissertation or publications, citing their source appropriately.

You have my permission to use the items from the violent death study on running away, alcohol, trouble with the law, and medications not prescribed, again citing their source.

You also have my permission to translate all of these items into an Hispanic version of the questionnaire.

Congratulations on your progress!

Sincerely,

Gay C. Kitson, Ph.D.
 Professor

pac

Andreas Erben
550 Maplewood Ct. #D-70
Berrien Springs MI 49103
March 21, 1995
Tel. 616-471-6743
FAX (School of Ed) 616-471-6374

Dr. Marjorie G. Pett
The University of Utah
453 College of Nursing
25 South Medical Drive
Salt Lake City
Utah 84112

Dear Dr. Pett,

Thank you very much for the research materials that you sent to me in January. It was very helpful for me to see what you are using in your research. I would like to use some of your items in my dissertation research project on divorce adjustment of currently divorced members of The Lutheran Church-Missouri Synod, the Church of the Nazarene, and the Seventh-day Adventist Church.

I would like to get your formal permission to use the following items from the Parent Child Interaction Project Divorced Sample Questionnaire in their original form: No. 3, No. 9, No. 14b, No. 28, No. 85, No. 96, No. 90, and No. 12 (your adaptation of the DAS).

I would also like use the following items from the Parent Child Interaction Project Divorced Sample Questionnaire in an adapted/changed form: No. 15, No. 46, No. 81 ("pastor" added), No. 84 (slightly changed), No. 91, and No. 20.

Additionally, I would like to use the 26 enclosed listed items of your version of the Lazarus and Folkman Ways of Coping Scales and your version of the introductory statement. Enclosed please find the relevant pages of my prospective instrument. I marked all item that I mentioned above with a green marker. Could you please send me a formal letter stating your permission that I can use the above mentioned items in my dissertation research project (for inclusion in my documentation)?

I would also like to ask you whether you can give me the permission to have all above mentioned items translated into Spanish for a Hispanic version of my questionnaire.

Yours sincerely,
T assistance in my research project.

Andreas Erben
Yours sincerely,
Andreas Erben



College of Nursing

May 15, 1995

Andreas Erben
550 Maplewood Court, #D-70
Barrien Springs, MI 49103

Dear Mr. Erben:

Thank you for your letter requesting permission to include some the items from our questionnaires and scales in your dissertation. You have my permission to use any of the items and scales that you need. You may also translate the items/scales into Spanish. I would appreciate a copy of the translated items should you do so. I would also be interested in learning about the outcome of your research.

Yours sincerely,

Marjorie Pett, Mstat, D.S.W.
Research Professor
Social and Behavioral Systems
in Nursing



25 South Medical Drive
Salt Lake City, Utah 84142
(801) 581-7724
FAX (801) 581-7725

APPENDIX D
SURVEY INSTRUMENTS AND ENVELOPE DESIGN

Explanation and Documentation

This survey instrument contains a number of items for additional analyses. In the following section these items are briefly described.

Item 7, *Divorced people in my church are in leadership positions in the church.* This item is based on an observation by Schwerdt (1984/1985).

Item 45, *I give significant portions of money to the church.* I wrote this item based on an idea by John B. Youngberg.

Item 47, *Was your (most recent) divorce acceptable to your current local church based on the established standards and rules that you marked above?* I wrote this item. O'Hara improved it.

Item 49, *Would it be acceptable to your current local church (in the light of the position of your church that you marked above) if you would remarry?* I wrote this item.

Item 52 (included only in Lutheran Church—Missouri Synod and Church of the Nazarene version of the survey), *Divorce can be forgiven like any other sin and one can make a new beginning.* This item was adapted from a statement made by a pastor of the Brethren Church (personal communication, 1994).

Item 55, *How long have you been a member of The Lutheran Church—Missouri Synod (the Church of the Nazarene, the Seventh-day Adventist Church)?* I wrote this item.

Item 57, *If you selected answer 1) on question No. 56 does he/she still attend the same local church that he/she attended back then?* I wrote this item based on a similar item designed by Schwerdt (1984/1985).

Item 59, *How many of your own relatives (parents, siblings, aunts, uncles, etc.) attend your current local church?* I wrote this item.

Item 60, *How many of your former spouse's relatives (parents, siblings, aunts, uncles, etc.) attend your current local church?* I wrote this item.

Item 61, *In the year prior to the divorce, how often did you attend church?* The scaling was adapted from AVANCE (Hernandez, 1995). The introductory text was written by O'Hara.

Item 62, *In the year prior to the divorce, how often did your former spouse attend church?* The scaling was adapted from AVANCE (Hernandez, 1995). I wrote the introductory text based on an idea by O'Hara.

Item 63, *In the year prior to the divorce, were you and your former spouse members in the same local church?* I wrote this item.

Item 64, *All in all, how important would you say is it for you to be a member of The Lutheran Church—Missouri Synod (the Church of the Nazarene, the Seventh-day Adventist Church)?* I wrote this item. The scaling was adapted from the Adventist Family Survey (Institute of Church Ministry, 1994).

Item 66, *Does your local church have a divorce support group?* I wrote this item based on a similar item found in the Christianity Today Marriage and Divorce Survey Report (Christianity Today, 1992).

Item 78, *Has your former spouse remarried?* This item was adapted from Pett (n.d.).

Item 80, *Are you presently employed?* This item was adapted from Albrecht, Bahr and Goodman (1983).

Item 81, *Did you work before the divorce?* This item was adapted from Albrecht, Bahr and Goodman (1983).

Item 82, *Have you dated since your divorce?* This item was adapted from Pett (n.d.).

Item 83, *Right now, do you have a relationship with a man or woman who you really love?* This item was adapted from Haavio-Mannila and Kontula (1994) and improved by Thayer.

Item 84, *Right now, do you have a relationship with a man or woman who really loves you?* This item was adapted from Haavio-Mannila and Kontula (1994) and improved by Thayer.

Item 129, *I feel guilty about the divorce.* This item is based on findings by Schwerdt (1984/1985).

Item 138, *Our divorce was sinful.* This item is based on the response of one interviewee quoted by Schwerdt (1984/1985).

Item 153, *I have failed—myself and the church.* This item is based on the response of one interviewee quoted by Schwerdt (1984/1985).

Item 183, *Had 3 or more alcoholic beverages in a row.* O'Hara wrote this item. The scaling was adapted from AVANCE (Hernandez, 1995).

Item 184, *Used marijuana, cocaine, etc.* This item was adapted from AVANCE (Hernandez, 1995) and improved by O'Hara. The scaling was adapted from AVANCE (Hernandez, 1995).

Item 185, *Took more medication than prescribed by a doctor.* This item was adapted from the violent death study (Kitson, n.d.[b]).

Item 189, *What was your age at your first marriage?* O'Hara wrote this item.

Item 196, *As a teenager, did you ever run away from your parents' home overnight or longer?* This item was adapted from the violent death study (Kitson, n.d.[b]).

Item 197, *As a teenager, did you have problems related to alcohol use (e.g. arrests, accidents, fights, driving while intoxicated, medical problems, blackouts)?* This item was adapted from the violent death study (Kitson, n.d.[b]).

Item 198, *As a teenager, did any of the people you went around with get into trouble with the law?* This item was adapted from the violent death study (Kitson, n.d.[b]).

Item 199, *Are/were your natural parents divorced or separated from each other?* This item was adapted from Kitson (1992). Thayer improved it.

Item 200, *Suppose you felt really down, depressed, and discouraged. Who are the main persons to whom you would turn to talk things over?* I adapted this item from Pett (n.d.) and Thayer improved it.

DIVORCE IN PROTESTANT CHURCHES (DPC) SURVEY

Thank you for participating in this important study on the divorce experience of Christians. Should you have been divorced more than once, please note that the questions in this survey deal only with your most recent divorce.

Please think about how your current local church has treated you since you got divorced or since you have become a member in this church after your divorce. If you frequently attend more than one church of your denomination in your area, please answer the following questions in regard to the church that you most frequently attend. Mark one answer for each of the following statements. Choose from these responses:

1 = Strongly Agree 2 = Agree 3 = Uncertain 4 = Disagree 5 = Strongly Disagree

		Strongly Agree					Strongly Disagree
		1	2	3	4	5	
1.	Church members support me during difficult holidays like Christmas and Thanksgiving.						
2.	My church does not only keep its standards high, but offers acceptance and grace, too.						
3.	My church has helped me financially.						
4.	Other people in my church gossip a lot about a person who's been divorced.						
5.	Church members support me in family emergencies.						
6.	My church helps people deal with failure and grow beyond it.						
7.	Divorced people in my church are in leadership positions in the church.						
8.	When it comes to divorce, many members of my church have the strong need to prove guilt and pronounce judgment.						
9.	Most divorced people in my church prefer having other divorced people as friends.						
10.	Church members listen to my problems.						
11.	Church members have helped me with practical things like moving my household, child care, and car-repair.						
12.	My pastor is a good listener.						
13.	Church members invite me regularly to participate in various church activities.						
14.	My church has supported me in my experience of struggle.						
15.	My church friends didn't know quite what to say when I got divorced.						
16.	My church doesn't heap more guilt upon me than what I already feel.						
17.	People in my church understand my special needs and concerns as a divorced person/parent.						
18.	My church shows its strength by its ministry to the weak and wounded.						
19.	I feel like a leper in my church.						
20.	Church members have grouped around me to help.						

		Strongly Agree					Strongly Disagree
21.	People in my church take advantage of you when they know that you are divorced.	1	2	3	4	5	
22.	Married people in my church avoid contact with divorced people.	1	2	3	4	5	
23.	I feel like I intimidate others, especially married people.	1	2	3	4	5	
24.	My church offers a lot of fellowship opportunities in which divorced people are included.	1	2	3	4	5	
25.	I feel like my pastor does not really know how to treat a divorced person.	1	2	3	4	5	
26.	Once you get divorced, you get stigmatized in my church.	1	2	3	4	5	

FIRST, please state how true each of these statements are for you **NOW**. Mark one answer for each in the **NOW-COLUMN**.

SECOND, please indicate how true each of these statements were for you **BEFORE** your (most recent) divorce.

Circle one answer for each statement in the **BEFORE-COLUMN**. Choose from these responses:

1 = Never true 2 = True once in a while 3 = Sometimes true 4 = Often true 5 = Always true

		NOW					BEFORE				
		Never true				Always true	Never true				Always true
27.	My faith shapes how I think and act each and every day.	1	2	3	4	5	1	2	3	4	5
28.	I help others with their religious questions and struggles.	1	2	3	4	5	1	2	3	4	5
29.	My faith helps me know right from wrong.	1	2	3	4	5	1	2	3	4	5
30.	I devote time to reading and studying the Bible.	1	2	3	4	5	1	2	3	4	5
31.	Every day I see evidence that God is active in the world.	1	2	3	4	5	1	2	3	4	5
32.	I seek out opportunities to help me grow spiritually.	1	2	3	4	5	1	2	3	4	5
33.	I take time for periods of prayer or meditation.	1	2	3	4	5	1	2	3	4	5
34.	I feel God's presence in my relationships with other people.	1	2	3	4	5	1	2	3	4	5
35.	My life is filled with meaning and purpose.	1	2	3	4	5	1	2	3	4	5
36.	I try to apply my faith to political and social issues.	1	2	3	4	5	1	2	3	4	5
37.	My life is committed to Jesus Christ.	1	2	3	4	5	1	2	3	4	5
38.	I talk with other people about my faith.	1	2	3	4	5	1	2	3	4	5
39.	I go out of my way to show love to people I meet.	1	2	3	4	5	1	2	3	4	5
40.	I have a real sense that God is guiding me.	1	2	3	4	5	1	2	3	4	5
41.	I like to worship and pray with others.	1	2	3	4	5	1	2	3	4	5
42.	I think Christians must be about the business of creating international understanding and harmony.	1	2	3	4	5	1	2	3	4	5
43.	I am spiritually moved by the beauty of God's creation.	1	2	3	4	5	1	2	3	4	5
44.	I take an active part in my local church.	1	2	3	4	5	1	2	3	4	5
45.	I give significant portions of money to the church.	1	2	3	4	5	1	2	3	4	5

46. **If a member of your local church considers divorce:**
- A) Under which circumstances would your local church accept a decision to divorce based on its standards and rules as you understand them? (Check what applies in the first row)
- B) Under which circumstances would you personally find it acceptable for him/her to get a divorce as you see it now? (Check what applies in the second row)
- C) Under which circumstances would you have found it acceptable for him/her to get a divorce prior to your (most recent) divorce? (Check what applies in the third row)

Church position	My position NOW	My position PRIOR	
_____	_____	_____	extra-marital sex
_____	_____	_____	homosexual relations
_____	_____	_____	incest
_____	_____	_____	sexual perversions
_____	_____	_____	ongoing infatuation with someone else
_____	_____	_____	basic incompatibility
_____	_____	_____	physical abuse
_____	_____	_____	alcohol/drug abuse
_____	_____	_____	unbelieving spouse departs
_____	_____	_____	believing spouse departs
_____	_____	_____	spouse risks HIV-infection, e.g. by sharing needles
_____	_____	_____	marriage irreparably damaged because of any reasons
_____	_____	_____	Other (Please specify) _____

47. Was your (most recent) divorce acceptable to your current local church based on the established standards and rules that you marked above?

_____ Yes _____ No

_____ Does not apply. I was not a church member at the time of my divorce.

48. **Many persons feel that circumstances occurring during the marriage or after the divorce may determine the right of a person to remarry. If a member of your local church who was divorced while being a member of the Church of the Nazarene considers remarriage:**

- A) Under which circumstances would your local church accept a decision to remarry based on its standards and rules as you understand them? (Check what applies in the first row)
- B) Under which circumstances would you personally find it acceptable for him/her to remarry as you see it now? (Check what applies in the second row)
- C) Under which circumstances would you have found it acceptable for him/her to remarry prior to your (most recent) divorce? (Check what applies in the third row)

Church position	My position NOW	My position PRIOR	
_____	_____	_____	former spouse had sex with someone else
_____	_____	_____	former spouse had homosexual relations
_____	_____	_____	former spouse had an incestuous relationship
_____	_____	_____	former spouse performed sexual perversions
_____	_____	_____	former spouse was infatuated with someone else
_____	_____	_____	former spouse was physically abusive
_____	_____	_____	former spouse was alcohol/drug dependent and resisted treatment
_____	_____	_____	unbelieving ex-spouse had departed
_____	_____	_____	believing ex-spouse had departed
_____	_____	_____	former spouse had risked HIV-infection, e.g. by sharing needles
_____	_____	_____	former marriage was irreparably damaged regardless of what had caused it
_____	_____	_____	he/she found somebody new who he/she loves
_____	_____	_____	he/she went through a process of repentance and recovery
_____	_____	_____	former spouse has remarried
_____	_____	_____	former spouse has died
_____	_____	_____	remarriage is always acceptable when carefully considered
_____	_____	_____	Other (Please specify) _____

49. Would it be acceptable to your current local church (in the light of the position of your church that you marked above) if you would remarry?
 _____ Yes _____ No
 _____ Does not apply. I was not a church member at the time of my divorce.

Please indicate the strength of your agreement or disagreement with each statement. Choose from these responses:

1 = Strongly Agree 2 = Agree 3 = Uncertain 4 = Strongly Disagree 5 = Strongly Disagree

- | | | | | | | |
|-----|---|---|---|---|---|---|
| 50. | I believe that I must obey God's rules and commandments in order to be saved. | 1 | 2 | 3 | 4 | 5 |
| 51. | The way to be accepted by God is to try sincerely to live a good life. | 1 | 2 | 3 | 4 | 5 |
| 52. | Ellen White's books are inspired by God word for word. | 1 | 2 | 3 | 4 | 5 |

53. At the time when the decision to divorce was made I was
 1) Member of the Seventh-day Adventist Church
 2) Member of another denomination
 Please specify _____
 3) Not member of any denomination
 Please specify _____

54. If you selected answer 1) on question No. 53 do you still attend the same local church that you attended back then?
 _____ Yes _____ No

55. How long have you been a member of the Seventh-day Adventist Church?
 _____ Years

56. At the time when the decision to divorce was made my former spouse was
 1) Member of the Seventh-day Adventist Church
 2) Member of another denomination
 Please specify _____
 3) Not member of any denomination
 Please specify _____

57. If you selected answer 1) on question No. 56 does he/she still attend the same local church that he/she attended back then?
 _____ Yes _____ No

58. How often do you currently attend church?
 1) Never
 2) Less than once a month
 3) About once a month
 4) Two or three times a month
 5) About once a week
 6) Several times a week

59. How many of your own relatives (parents, siblings, aunts, uncles, etc.) attend your current local church?
 _____ People _____ No one

60. How many of your former spouse's relatives (parents, siblings, aunts, uncles, etc.) attend your current local church?
 _____ People _____ No one

61. In the year prior to the divorce, how often did you attend church?
 1) Never
 2) Less than once a month
 3) About once a month
 4) Two or three times a month
 5) About once a week
 6) Several times a week

62. In the year prior to the divorce, how often did your former spouse attend church?
 1) Never
 2) Less than once a month
 3) About once a month
 4) Two or three times a month
 5) About once a week
 6) Several times a week

63. In the year prior to the divorce, were you and your former spouse members in the same local church?
 _____ Yes _____ No

64. All in all, how important would you say is it for you to be a member of the Seventh-day Adventist Church?
 1) Extremely important
 2) Quite important
 3) Fairly important
 4) Not too important
 5) Not at all important

65. During the last 6 months, to what extent have you considered dropping out of the Seventh-day Adventist Church?
 1) I have already dropped out
 2) I almost dropped out—seriously considered it
 3) I considered it—more or less seriously
 4) I considered it—but not seriously
 5) I have not considered it

66. Does your local church have a divorce support group?
 _____ Yes _____ No _____ Cannot say

67. How could your church have helped you while you were struggling with marital problems?
68. How could your church have helped you after the divorce?
69. What would you say were the three (3) main causes of the failure of your (most recent) marriage? Please list them in order of importance.
70. Have you made any sense or found any meaning in your divorce? Please circle that number which best applies to your situation.
- | | | | | | | |
|----------------|---|---|---|---|---|-------------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| No, not at all | | | | | | Yes, a great deal |
71. How did you make sense or find meaning in your divorce? (Please describe)

- | | |
|--|---|
| <p>72. How many times have you divorced?
_____ times</p> <p>73. I have been separated from my former spouse for _____ years.</p> <p>74. I was married to my former spouse for _____ years.</p> <p>75. How long has it been since your final divorce decree?
_____ Years</p> <p>76. Thinking back on your divorce, who would you say first suggested the divorce?
1) I did
2) My former spouse did
3) Both of us did</p> <p>77. Later on, which of you continued to insist more on a divorce?
1) I did
2) My former spouse did
3) Both of us did</p> <p>78. Has your former spouse remarried?
_____ Yes _____ No _____ Don't know
If yes, how long has he/she been remarried?
_____ Years</p> | <p>79. Who do you think was responsible for the failure of your (most recent) marriage? (Circle Only One)
1) Only my former spouse
2) Mostly my former spouse, me in some ways
3) Both of us equally
4) Mostly me, my former spouse in some ways
5) Only me
6) Other (Please specify _____)</p> <p>80. Are you presently employed?
_____ Yes _____ No</p> <p>81. Did you work before the divorce?
_____ Yes _____ No</p> <p>82. Have you dated since your divorce?
_____ Yes _____ No
If yes, how many people have you dated since your divorce? _____ People</p> <p>83. Right now, do you have a relationship with a man or woman who you really love?
_____ Yes _____ No _____ Cannot say</p> <p>84. Right now, do you have a relationship with a man or woman who really loves you?
_____ Yes _____ No _____ Cannot say</p> |
|--|---|

85. Suppose the following scale represented different degrees of happiness of your most recent marriage. The middle point, "happy," represents the degree of happiness of most relationships. Please circle the number which best describes the degree of happiness, all things considered, of your former marriage.

1	2	3	4	5	6	7
Extremely unhappy	Fairly unhappy	A little unhappy	Happy	Very happy	Extremely happy	Perfectly happy

This is a list of ways by which some people have coped with their divorce. Please read each item below and indicate by circling the appropriate category to what extent you used it to cope with your divorce.

0 = Not used. 1 = Used somewhat 2 = Used quite a bit 3 = Used a great deal

- | | | | |
|--------------|---|--------------|--|
| 86. 0 1 2 3 | Stood my ground and fought for what I wanted. | 102. 0 1 2 3 | I expressed anger to my former spouse. |
| 87. 0 1 2 3 | Went on as if nothing had happened. | 103. 0 1 2 3 | Tried to forget the whole thing. |
| 88. 0 1 2 3 | I tried to keep my feelings to myself. | 104. 0 1 2 3 | Tried not to burn my bridges, but leave things open somewhat. |
| 89. 0 1 2 3 | Talked to someone who could do something concrete about the problem. | 105. 0 1 2 3 | I apologized or did something to make up. |
| 90. 0 1 2 3 | Criticized or lectured myself. | 106. 0 1 2 3 | Had fantasies about how things might turn out. |
| 91. 0 1 2 3 | Wished that the situation would go away or somehow be over with. | 107. 0 1 2 3 | Just concentrated on what I had to do next—the next step. |
| 92. 0 1 2 3 | I knew what had to be done, so I doubled my efforts to make things work. | 108. 0 1 2 3 | Found new faith. |
| 93. 0 1 2 3 | Changed or grew as a person in a good way. | 109. 0 1 2 3 | Made light of the divorce; refused to get too serious about it. |
| 94. 0 1 2 3 | Tried to get my former spouse to change his or her mind. | 110. 0 1 2 3 | Hoped a miracle would happen. |
| 95. 0 1 2 3 | Didn't let it get to me; refused to think about it too much. | 111. 0 1 2 3 | I prayed. |
| 96. 0 1 2 3 | Kept others from knowing how bad things were. | 112. 0 1 2 3 | Rediscovered what is important in life. |
| 97. 0 1 2 3 | Talked to someone about how I was feeling. | 113. 0 1 2 3 | I tried not to act too hastily or follow my first hunch. |
| 98. 0 1 2 3 | Realized I brought the problem on myself. | 114. 0 1 2 3 | I made a promise to myself that things would be different next time. |
| 99. 0 1 2 3 | Tried to make myself feel better by eating, drinking, smoking, using drugs or medication, and so forth. | 115. 0 1 2 3 | Talked to someone to find out more about the situation. |
| 100. 0 1 2 3 | I made a plan of action and followed it. | 116. 0 1 2 3 | I let my feelings out somehow. |
| 101. 0 1 2 3 | I came out of the divorce better than when I went in. | 117. 0 1 2 3 | I asked a relative or friend I respected for advice. |

How strongly do you agree or disagree with these statements? Circle one number for each statement.
Choose from these responses:

1 = Strongly Agree 2 = Agree 3 = Disagree 4 = Strongly Disagree

		Strongly Agree			Strongly Disagree
118.	I feel that I am a person of worth, at least on an equal basis with others.	1	2	3	4
119.	I feel that I have a number of good qualities.	1	2	3	4
120.	All in all, I am inclined to feel that I am a failure.	1	2	3	4
121.	I am able to do things as well as most other people.	1	2	3	4
122.	I feel I do not have much to be proud of.	1	2	3	4
123.	I take a positive attitude toward myself.	1	2	3	4
124.	On the whole, I am satisfied with myself.	1	2	3	4
125.	I wish I could have more respect for myself.	1	2	3	4
126.	I certainly feel useless at times.	1	2	3	4
127.	At times I think I am no good at all.	1	2	3	4

On a scale of 1 to 5, with 1 meaning "not at all my feelings" and 5 meaning "very much my feelings", please choose one number for each statement that best expresses your present feelings about each statement.

		Not At All My Feelings			Very Much My Feelings
128.	I blame my former spouse for the failure of our love relationship.	1	2	3	4 5
129.	I feel guilty about the divorce.	1	2	3	4 5
130.	I find myself "flying off the handle" at others for pretty minor reasons.	1	2	3	4 5
131.	This all feels like a dream.	1	2	3	4 5
132.	I feel empty inside, like an important part of me is missing.	1	2	3	4 5
133.	I'm angry that my former spouse didn't let me know more about what was happening to him/her--and to us.	1	2	3	4 5
134.	All my life I've followed the rules, and now I feel cheated by what has happened.	1	2	3	4 5
135.	Sometimes I can't believe this is happening.	1	2	3	4 5
136.	I'm angry that my former spouse has left me with all the responsibilities I have now.	1	2	3	4 5
137.	I find myself wondering what my former spouse is doing.	1	2	3	4 5
138.	Our divorce was sinful.	1	2	3	4 5

		<u>Not At All</u> <u>My Feelings</u>				<u>Very Much</u> <u>My Feelings</u>
		1	2	3	4	5
139.	It is important that my family, friends, and associates be on my side rather than on my former spouse's side.					
140.	I feel comfortable seeing and talking to my former spouse.	1	2	3	4	5
141.	It is difficult to concentrate on anything else but what has happened.	1	2	3	4	5
142.	I hope my former spouse is feeling as much or more emotional pain than I am.	1	2	3	4	5
143.	I feel I will <u>never</u> get over the divorce.	1	2	3	4	5
144.	I keep going over and over what happened.	1	2	3	4	5
145.	I can communicate with my former spouse in a calm and rational manner.	1	2	3	4	5
146.	I find myself spending a lot of time thinking about my former spouse.	1	2	3	4	5
147.	I easily become angry at my former spouse.	1	2	3	4	5
148.	Sometimes I feel so scared.	1	2	3	4	5
149.	I feel like unloading my feelings of anger and hurt upon my former spouse.	1	2	3	4	5
150.	I become upset when I think about my former spouse.	1	2	3	4	5
151.	Sometimes I just can't believe that we have gotten a divorce.	1	2	3	4	5
152.	When I don't feel well or things are going badly, I especially miss my former spouse.	1	2	3	4	5
153.	I have failed—myself and the church.	1	2	3	4	5
154.	I am angry about the things my former spouse has been doing.	1	2	3	4	5
155.	I feel as if this is all a horrible mistake.	1	2	3	4	5
156.	Things don't feel right without my former spouse here.	1	2	3	4	5
157.	I want to hurt my former spouse by letting him/her know how much I hurt emotionally.	1	2	3	4	5
158.	So much about my life has changed, it is hard to know who I am these days.	1	2	3	4	5
159.	I'm a good person, and I feel like I don't deserve this.	1	2	3	4	5
160.	I would like to get even with my former spouse for hurting me.	1	2	3	4	5
161.	When I least expect them, I get these painful waves of missing my former spouse.	1	2	3	4	5
162.	It is hard to take pleasure from things I usually enjoy.	1	2	3	4	5

Below is a list of the ways you might have felt or behaved recently. For each of the statements below choose the number that describes how often you have felt this way during the past week.

		Rarely or None of the Time (LESS THAN 1 DAY)	Some or a Little of the Time (1-2 DAYS)	Occasionally or a Moderate Amount of Time (3-4 DAYS)	Most or All of the Time (5-7 DAYS)
During the past week:					
163.	I was bothered by things that usually don't bother me.	1	2	3	4
164.	I did not feel like eating; my appetite was poor.	1	2	3	4
165.	I felt that I could not shake off the blues even with help from my family or friends.	1	2	3	4
166.	I felt that I was just as good as other people.	1	2	3	4
167.	I had trouble keeping my mind on what I was doing.	1	2	3	4
168.	I felt depressed.	1	2	3	4
169.	I felt that everything I did was an effort.	1	2	3	4
170.	I felt hopeful about the future.	1	2	3	4
171.	I thought my life had been a failure.	1	2	3	4
172.	I felt fearful.	1	2	3	4
173.	My sleep was restless.	1	2	3	4
174.	I was happy.	1	2	3	4
175.	I talked less than usual.	1	2	3	4
176.	I felt lonely.	1	2	3	4
177.	People were unfriendly.	1	2	3	4
178.	I enjoyed life.	1	2	3	4
179.	I had crying spells.	1	2	3	4
180.	I felt sad.	1	2	3	4
181.	I felt that people dislike me.	1	2	3	4
182.	I could not get "going."	1	2	3	4

Many people engage in the activities that are listed below. How many times, during the last 6 months did you do each of the following? Circle one answer for each statement.

		Never	1-2 Times A Month	About Once A Week	Several Times A Week	Once A Day	More than Once A Day
183.	Had 3 or more alcoholic beverages in a row	1	2	3	4	5	6
184.	Used marijuana, cocaine, etc.	1	2	3	4	5	6
185.	Took more medication than prescribed by a doctor	1	2	3	4	5	6

186. I am
1) Female
2) Male
187. I am currently
1) Separated
2) Divorced
3) Widowed
4) Remarried
188. What is your age to your nearest birthday? ____
189. What was your age at your first marriage? ____
190. How would you describe yourself?
1) American Indian
2) Asian or Pacific Islander
3) Black or African-American
4) White
5) Other (Please specify _____)
191. Are you Hispanic/Latino?
____ Yes ____ No
192. Do you have any children? ____ Yes ____ No
If yes, how many of each gender do you have?
Male ____ Female ____
How many are presently living with you?
Male ____ Female ____
193. My highest level of formal education is
1) Some elementary school
2) Completed elementary school
3) Some high school
4) Completed high school
5) Some college
6) Completed college
7) Some graduate school
8) Completed graduate school (Masters/Doc. degree)
194. My yearly income is (before taxes if any)
1) Under \$ 10,000
2) Between \$ 10,000 and \$ 19,999
3) Between \$ 20,000 and \$ 29,999
4) Between \$ 30,000 and \$ 39,999
5) Between \$ 40,000 and \$ 49,000
6) \$ 50,000 and more
195. How secure do you feel about maintaining this income in the future?
1) Very insecure
2) Insecure
3) Secure
4) Very secure
196. As a teenager, did you ever run away from your parents' home overnight or longer?
____ Yes ____ No
197. As a teenager, did you have problems related to alcohol use (e.g. arrests, accidents, fights, driving while intoxicated, medical problems, blackouts)?
____ Yes ____ No
198. As a teenager, did any of the people you went around with get into trouble with the law?
____ Yes ____ No
199. Are/were your natural parents divorced or separated from each other?
____ Divorced
____ Separated, not divorced
____ Never divorced or separated
If they were divorced or separated, how old were you when this happened?
____ (Divorced)
____ (Separated, not divorced)
200. Suppose you felt really down, depressed, and discouraged. Who are the main persons to whom you would turn to talk things over? (Check what applies)
____ Church member
____ Counselor
____ Former spouse
____ Friend
____ Neighbor
____ Pastor
____ Relative
____ Other (Please specify _____)
____ No one
201. Approximately how many people do you feel have you available to call on in an emergency?
____ People ____ No one
202. How would you rate your confidence that these people would be willing to help you?
1 2 3 4 5 6 7
Not at all Very
confident confident
203. How would you describe your current health status? (Circle a number from 1 to 7 that describes your health)
1 2 3 4 5 6 7
Poor Excellent
health health

Our deepest thanks for your generous help.
You made a significant contribution to this important project.

ENCUESTA SOBRE EL DIVORCIO EN IGLESIAS PROTESTANTES (DPC)

Le agradecemos su participación en este importante estudio sobre la experiencia del divorcio. Si acaso usted se ha divorciado más de una vez, por favor note que las preguntas de esta encuesta tratan sólo con el divorcio más reciente.

Al contestar piense en cómo su iglesia local actual le ha tratado desde que usted se divorció o desde que usted se hizo miembro de esta iglesia después de su divorcio. Si usted asiste con frecuencia a más de una iglesia de la misma denominación en su área, conteste las siguientes preguntas con respecto a la iglesia a la que asiste usted con más frecuencia. Marque una respuesta para cada declaración. escoja de estas respuestas:

1 = Totalmente de acuerdo; 2 = De acuerdo; 3 = No estoy seguro; 4 = Desacuerdo; 5 = En total desacuerdo

		Totalmente de Acuerdo				En total Desacuerdo
		1	2	3	4	5
1.	Los miembros de la iglesia me apoyan durante los días festivos difíciles, como la Navidad y el día de acción de gracias.					
2.	Mi iglesia no solamente mantiene normas altas sino que también ofrece su aceptación y gracia.					
3.	Mi iglesia me ha ayudado financieramente.					
4.	Otras personas en mi iglesia murmuran mucho de las personas que se han divorciado.					
5.	Los miembros de la iglesia me apoyan cuando hay emergencias en mi familia.					
6.	Mi iglesia ayuda a personas para que puedan superarse del fracaso y seguir adelante.					
7.	Hay personas divorciadas en mi iglesia que tienen posiciones de liderazgo.					
8.	Muchos miembros de mi iglesia sienten una fuerte necesidad de hacer que me sienta culpable y pronunciar juicio sobre mi divorcio.					
9.	Muchos divorciados en mi iglesia prefieren tener a otras personas divorciadas como amigos.					
10.	Los miembros de la iglesia me escuchan cuando hablo de mis problemas.					
11.	Los miembros de la iglesia me han ayudado en cosas prácticas como mudarme, cuidar a mis niños, y reparar el auto.					
12.	Mi pastor escucha atentamente a todos.					
13.	Los miembros de la iglesia me invitan para participar en diferentes actividades de la iglesia.					
14.	Mi iglesia me ha apoyado en mis experiencias difíciles.					
15.	Mis amigos de la iglesia se quedaron mudos de asombro al saber de mi divorcio.					
16.	Mi iglesia no me hace sentir más culpable de lo que ya me siento.					
17.	Las personas de mi iglesia comprenden mis necesidades y preocupaciones como una persona/un padre divorciado.					
18.	Un ministerio fuerte en mi iglesia es el de ayudar al débil y herido.					
19.	Me siento como un(a) leproso(a) en mi iglesia.					
20.	Los miembros de la iglesia me han rodeado para ayudarme.					

		Totalmente de Acuerdo			En total Desacuerdo	
		1	2	3	4	5
21.	Las personas en mi iglesia se aprovechan cuando saben que uno es divorciado.	1	2	3	4	5
22.	Las personas casadas en mi iglesia evitan tener contacto con personas divorciadas.	1	2	3	4	5
23.	Siento que intimidado a otros, especialmente a personas casadas.	1	2	3	4	5
24.	Mi iglesia ofrece muchas oportunidades de compañerismo en donde las personas son incluidas.	1	2	3	4	5
25.	Siento que mi pastor no sabe realmente cómo tratar a una persona divorciada.	1	2	3	4	5
26.	Una vez divorciado, uno queda marcado en mi iglesia.	1	2	3	4	5

PRIMERO, por favor indique cuán ciertas son las siguientes frases para usted **AHORA**. Marque una respuesta para cada frase en la **COLUMNA AHORA**.

SEGUNDO, indique cuán ciertas son las mismas declaraciones **DESPUES** de su último divorcio. Ponga un círculo al número de su respuesta para cada declaración en la **COLUMNA ANTES**. Escija de estas respuestas:

1 = Nunca es cierto; 2 = De vez en cuando es cierto; 3 = A veces es cierto; 4 = A menudo es cierto; 5 = Siempre es cierto

		AHORA					ANTES				
		Nunca es cierto					Siempre es cierto				
		1	2	3	4	5	1	2	3	4	5
27.	Mi fe dirige mi manera de pensar y actuar cada día.	1	2	3	4	5	1	2	3	4	5
28.	Ayudo a otros con sus preguntas e inquietudes religiosas.	1	2	3	4	5	1	2	3	4	5
29.	Mi fe me ayuda a distinguir el bien del mal.	1	2	3	4	5	1	2	3	4	5
30.	Dedico tiempo para leer y estudiar la Biblia.	1	2	3	4	5	1	2	3	4	5
31.	Cada día veo evidencias de que Dios está activo en el mundo.	1	2	3	4	5	1	2	3	4	5
32.	Busco oportunidades para crecer espiritualmente.	1	2	3	4	5	1	2	3	4	5
33.	Dedico tiempo para la oración o meditación.	1	2	3	4	5	1	2	3	4	5
34.	Siento la presencia de Dios en mis relaciones con otras personas.	1	2	3	4	5	1	2	3	4	5
35.	Mi vida está llena de significado y propósito.	1	2	3	4	5	1	2	3	4	5
36.	Trato de aplicar mi fe a los acontecimientos políticos y sociales.	1	2	3	4	5	1	2	3	4	5
37.	Mi vida está entregada a Cristo Jesús.	1	2	3	4	5	1	2	3	4	5
38.	Comparto mi fe con otras personas.	1	2	3	4	5	1	2	3	4	5
39.	Hago un esfuerzo especial para demostrar amor hacia las personas con las que me encuentro.	1	2	3	4	5	1	2	3	4	5
40.	Siento que Dios realmente me está guiando.	1	2	3	4	5	1	2	3	4	5
41.	Me gusta orar y adorar a Dios con otros.	1	2	3	4	5	1	2	3	4	5
42.	Pienso que los cristianos deben ocuparse en llegar a un entendimiento y armonía internacional.	1	2	3	4	5	1	2	3	4	5
43.	Me conmuevo espiritualmente al ver la belleza de la creación de Dios.	1	2	3	4	5	1	2	3	4	5
44.	Tomo parte activa en mi iglesia local.	1	2	3	4	5	1	2	3	4	5
45.	Contribuyo con donaciones generosas a la iglesia.	1	2	3	4	5	1	2	3	4	5

46. Si un miembro de su iglesia local considera divorciarse:
- A) ¿Bajo qué circunstancias aceptaría su iglesia local la decisión para divorciarse basado en las normas y reglas, tal como usted las entiende? (Indique con una ✓ en la primera columna si se aplica.)
- B) ¿Bajo qué circunstancias usted personalmente encuentra aceptable que una persona se divorcie, tal como usted lo entiende ahora? (Indique con una ✓ en la segunda columna si se aplica.)
- C) ¿Bajo qué circunstancias hubiera usted aceptado que una persona se divorcie, cuando usted aún no era divorciado? (Indique con una ✓ en la tercera columna si se aplica.)

La posición de la iglesia	Mi posición AHORA	Mi posición ANTES	
_____	_____	_____	relaciones sexuales extra maritales
_____	_____	_____	relaciones homosexuales
_____	_____	_____	incesto
_____	_____	_____	perversiones sexuales
_____	_____	_____	infatuación continua con otra persona
_____	_____	_____	incompatibilidad básica
_____	_____	_____	abuso físico
_____	_____	_____	abuso del alcohol/droga
_____	_____	_____	abandono del cónyuge no creyente
_____	_____	_____	abandono del cónyuge creyente
_____	_____	_____	el cónyuge es un riesgo de infección VID [virus del SIDA] (por compartir agujas)
_____	_____	_____	el matrimonio fue dañado irreparablemente por cualquier razón
_____	_____	_____	Otra (Especifique, por favor) _____

47. ¿Fue aceptado su divorcio más reciente por su iglesia local basado en las normas y reglas establecidas que usted marcó anteriormente?

_____ Sí _____ No
 _____ No se aplica. No era miembro de la iglesia durante el tiempo de mi divorcio.

48. Muchas personas sienten que las circunstancias que ocurrieron durante el matrimonio o después del divorcio determinan el derecho de la persona para volver a casarse. Si un miembro divorciado de su iglesia local contempla casarse otra vez mientras es miembro de la Iglesia Adventista del Séptimo Día:

- A) ¿Bajo qué circunstancias aceptaría su iglesia la decisión de volverse a casar basado en las normas y reglas tal como usted las entiende? (Indique con una ✓ en la primera columna si se aplica.)
- B) ¿Bajo qué circunstancias usted personalmente encuentra aceptable que otra persona se vuelva a casar tal como usted lo entiende ahora? (Indique con una ✓ en la segunda columna si se aplica.)
- C) ¿Bajo qué circunstancias hubiera usted aceptado que otra persona se vuelva a casar cuando usted aún no era divorciado? (Indique con una ✓ en la tercera columna.)

La posición de la iglesia	Mi posición AHORA	Mi posición ANTES	
_____	_____	_____	el ex cónyuge tuvo relaciones sexuales con otra persona
_____	_____	_____	el ex cónyuge tuvo relaciones homosexuales
_____	_____	_____	el ex cónyuge tuvo relaciones incoherentes
_____	_____	_____	el ex cónyuge practicó perversiones sexuales
_____	_____	_____	el ex cónyuge estuvo infatuado con otra persona
_____	_____	_____	el ex cónyuge fue abusivo físicamente
_____	_____	_____	el ex cónyuge dependía del alcohol/droga y resistía tratamiento
_____	_____	_____	el ex cónyuge no creyente, se marchó
_____	_____	_____	el ex cónyuge creyente se marchó
_____	_____	_____	el ex cónyuge es un riesgo de infección del VID [virus del SIDA] (por compartir agujas)
_____	_____	_____	el matrimonio anterior fue irreparablemente dañado por alguna razón
_____	_____	_____	él/ella encontró a otra persona a quien ama
_____	_____	_____	él/ella pasó por un proceso de arrepentimiento y recuperación
_____	_____	_____	el ex cónyuge se volvió a casar
_____	_____	_____	el ex cónyuge ha fallecido
_____	_____	_____	es aceptable volverse a casar cuando se considera cuidadosamente
_____	_____	_____	Otra (Especifique, por favor) _____

49. ¿Sería aceptable para su iglesia local (tomando en cuenta la posición de su iglesia que usted marcó) si usted se volviera a casar?
 _____ Sí _____ No
 _____ No se aplica. No era miembro de la iglesia durante el tiempo de mi divorcio.

Por favor indique cuán fuertemente está de acuerdo o en desacuerdo con cada declaración. Escija de estas respuestas:

1 = Totalmente de acuerdo; 2 = De acuerdo; 3 = No estoy seguro; 4 = Desacuerdo; 5 = En total desacuerdo

- | | | Totalmente
de acuerdo | 1 | 2 | 3 | 4 | 5 | En total
desacuerdo |
|-----|---|--------------------------|---|---|---|---|---|------------------------|
| 50. | Creo que debo obedecer las normas y mandamientos de Dios para ser salvo. | | 1 | 2 | 3 | 4 | 5 | |
| 51. | La forma de ser aceptado por Dios es tratar sinceramente de vivir una vida buena. | | 1 | 2 | 3 | 4 | 5 | |
| 52. | Los libros de Elena G. de White son inspirados por Dios, palabra por palabra. | | 1 | 2 | 3 | 4 | 5 | |

53. Cuando se decidió el divorcio yo era
 1) Miembro de la Iglesia Adventista del Séptimo Día
 2) Miembro de otra denominación
 Especifique, por favor _____
 3) No era miembro de ninguna denominación
 Especifique, por favor _____
54. Si usted eligió la respuesta #53, ¿todavía asiste usted a la misma iglesia a donde asistía entonces?
 _____ Sí _____ No
55. ¿Cuánto tiempo tiene usted de ser miembro de la Iglesia Adventista del Séptimo Día?
 _____ Años
56. Durante el tiempo de decidir por el divorcio mi ex cónyuge era
 1) Miembro de la Iglesia Adventista del Séptimo Día
 2) Miembro de otra denominación
 Especifique, por favor _____
 3) No era miembro de ninguna denominación
 Especifique, por favor _____
57. Si usted eligió la respuesta 1) de la pregunta #56, ¿todavía asiste él/ella a la misma iglesia a la que asistía antes?
 _____ Sí _____ No
58. ¿Con cuánta frecuencia asiste usted actualmente a la iglesia?
 1) Nunca
 2) Menos de una vez al mes
 3) Como una vez al mes
 4) Dos o tres veces al mes
 5) Como una vez a la semana
 6) Varias veces a la semana
59. ¿Cuántos de sus familiares (padres, hermanos, tíos, etc.) asisten a su iglesia local?
 _____ Personas _____ Ninguno
60. ¿Cuántos de los familiares de su ex cónyuge (padres, hermanos, tíos, etc.) asisten a su iglesia local?
 _____ Personas _____ Ninguno
61. En el año previo a su divorcio, ¿cuán a menudo asistía a la iglesia?
 1) Nunca
 2) Menos de una vez al mes
 3) Como una vez al mes
 4) Dos o tres veces al mes
 5) Como una vez a la semana
 6) Varias veces a la semana
62. En el año previo a su divorcio, ¿cuán a menudo asistía su ex cónyuge a la iglesia?
 1) Nunca
 2) Menos de una vez al mes
 3) Como una vez al mes
 4) Dos o tres veces a la semana
 5) Como una vez a la semana
 6) Varias veces a la semana
63. En el año previo a su divorcio, ¿eran miembros usted y su ex cónyuge de la misma iglesia local?
 _____ Sí _____ No
64. Por lo general, ¿cuán importante es para usted ser miembro de la Iglesia Adventista del Séptimo Día?
 1) Sumamente importante
 2) Muy importante
 3) Algo importante
 4) No muy importante
 5) Sin importancia alguna
65. Durante los últimos 6 meses, ¿hasta qué punto consideró usted dejar la Iglesia Adventista del Séptimo Día?
 1) Ya salí
 2) Casi salgo, lo consideré seriamente
 3) Lo consideré, más o menos seriamente
 4) Lo consideré, pero no seriamente
 5) No lo he considerado
66. ¿Tiene su iglesia local un grupo de apoyo para personas divorciadas?
 _____ Sí _____ No _____ No lo sé

67. ¿Cómo podría haberle ayudado su iglesia cuando usted batallaba con los problemas matrimoniales?

68. ¿Cómo podría haberle ayudado su iglesia local después del divorcio?

69. Según su opinión ¿cuáles serían las tres (3) causas principales del fracaso de su (más reciente) matrimonio? Por favor, escríbalas por orden de importancia.

70. ¿Ha encontrado sentido o significado a su divorcio? Ponga un círculo en el número que mejor se aplica a su situación.

1 2 3 4 5 6 7
No, ninguno Sí, muchísimo

71. ¿Cómo encontró sentido o significado a su divorcio? (Por favor, explíquese)

72. ¿Cuántas veces se ha divorciado usted?
_____ veces

73. He estado separado(a) de mi ex cónyuge por
_____ años.

74. Estuve casado(a) con mi ex cónyuge por
_____ años.

75. ¿Cuánto hace que su divorcio se finalizó?
_____ Años

76. Al recordar de su divorcio ¿quién diría usted que fue el primero en sugerirlo?
1) Yo
2) Mi ex cónyuge
3) Ambos

77. Más adelante, ¿quién de ustedes continuó insistiendo en el divorcio?
1) Yo
2) Mi ex cónyuge
3) Ambos

78. ¿Se ha vuelto a casar su ex cónyuge?
_____ Sí _____ No _____ No lo sé
Si contestó Sí, ¿cuánto hace que está casado?
_____ Años

79. ¿Quién piensa usted que fue el responsable por el fracaso de su (más reciente) matrimonio? (Ponga el círculo en un solo número)
1) Solamente mi ex cónyuge
2) Mayormente mi ex cónyuge, yo hasta cierto grado
3) Ambos iguales
4) Mayormente yo, mi ex cónyuge hasta cierto grado
5) Solamente yo
6) Otra (Por favor, especifique _____)

80. ¿Tiene usted empleo actualmente?
_____ Sí _____ No

81. ¿Tenía usted empleo antes del divorcio?
_____ Sí _____ No

82. ¿Ha salido con otras personas desde que se divorció?
_____ Sí _____ No
Si contestó Sí ¿con cuántas personas ha salido desde su divorcio? _____ Personas

83. En el presente ¿tiene usted alguna relación romántica con una persona a la cual usted le siente amor?
_____ Sí _____ No _____ No sé

84. ¿Tiene usted en el presente alguna relación romántica con un hombre/mujer quien le ama?
_____ Sí _____ No _____ No sé

85. Supongamos que la escala representa diferentes niveles de felicidad en su matrimonio más reciente. El punto medio, "feliz" representa el grado de felicidad en la mayoría de las relaciones. Ponga un círculo en el número que mejor describa el grado de felicidad en general, de su matrimonio.

1	2	3	4	5	6	7
Totalmente infeliz	Muy infeliz	Un poco infeliz	Feliz	Muy feliz	Totalmente feliz	Perfectamente feliz

Esta es una lista de reacciones que algunas personas han experimentado. Por favor, lee cada frase y encierre en un círculo la categoría que describe lo que hizo usted para sobreponerse al divorcio.

0 = No lo hice 1 = Lo hice un poco 2 = Lo hice a menudo 3 = Lo hice en gran cantidad

- | | | | | | |
|------|---------|--|------|---------|--|
| 86. | 0 1 2 3 | Me defendí y luché por lo que yo quería. | 102. | 0 1 2 3 | Expresé ira contra mi ex cónyuge. |
| 87. | 0 1 2 3 | Seguí como si nada hubiese pasado | 103. | 0 1 2 3 | Traté de olvidarlo todo. |
| 88. | 0 1 2 3 | Traté de guardarme mis sentimientos | 104. | 0 1 2 3 | Traté de no abandonar a todos los conocidos sino dejar algunos por si acaso. |
| 89. | 0 1 2 3 | Hablé con alguien que podía hacer algo concreto sobre el problema. | 105. | 0 1 2 3 | Me disculpé o intenté hacer las paces. |
| 90. | 0 1 2 3 | Me critiqué a mí mismo(a). | 106. | 0 1 2 3 | Tuve fantasías acerca de cómo iban a salir las cosas. |
| 91. | 0 1 2 3 | Desaba que la situación desapareciera o se terminara. | 107. | 0 1 2 3 | Me concentré en lo que tenía que hacer—dar el paso siguiente. |
| 92. | 0 1 2 3 | Sabía lo que yo tenía que hacer, y me esforcé para seguir adelante. | 108. | 0 1 2 3 | Encontré nueva fe. |
| 93. | 0 1 2 3 | Cambié y mejoré como individuo en una forma positiva. | 109. | 0 1 2 3 | No le di importancia al divorcio, ni permití darle seriedad. |
| 94. | 0 1 2 3 | Traté de cambiar la forma de pensar de mi ex cónyuge. | 110. | 0 1 2 3 | Tuve la esperanza de que ocurriera un milagro. |
| 95. | 0 1 2 3 | No dejé que me afectara, refusé pensarlo mucho. | 111. | 0 1 2 3 | Oré. |
| 96. | 0 1 2 3 | Oculté de los demás cuán mal iban las cosas. | 112. | 0 1 2 3 | Descubrí otra vez lo que es importante en la vida. |
| 97. | 0 1 2 3 | Hablé con alguien acerca de mis sentimientos. | 113. | 0 1 2 3 | Traté de no actuar apresuradamente o seguir mis primeros impulsos. |
| 98. | 0 1 2 3 | Me di cuenta que yo mismo(a) me traje el problema. | 114. | 0 1 2 3 | Me prometí a mí mismo(a) que las cosas iban a ser diferentes la próxima vez. |
| 99. | 0 1 2 3 | Traté de sentirme mejor comiendo, bebiendo, fumando, tomando drogas o medicamentos, etc. | 115. | 0 1 2 3 | Hablé con alguien para saber más de la situación. |
| 100. | 0 1 2 3 | Inventé un plan de acción o estrategia y lo seguí. | 116. | 0 1 2 3 | Di rienda suelta a mis sentimientos de alguna manera. |
| 101. | 0 1 2 3 | Salté del divorcio en mejor condición que cuando entré. | 117. | 0 1 2 3 | Le pedí consejo a un pariente o amigo(a) a quien respeto. |

¿Hasta qué punto está de acuerdo o en desacuerdo con las siguientes declaraciones? Encierre con un círculo un número para cada respuesta. Elija de entre estas respuestas:

1 = Totalmente de acuerdo 2 = De acuerdo 3 = En desacuerdo 4 = En total desacuerdo

		Totalmente De acuerdo				En total Desacuerdo
		1	2	3		4
118.	Siento que soy una persona con valor, por lo menos de igual valor que los demás.					
119.	Siento que tengo una buena medida de cualidades favorables.	1	2	3		4
120.	Por lo general, tiendo a sentir que soy un fracaso.	1	2	3		4
121.	Soy capaz de hacer las cosas tan bien como otras personas.	1	2	3		4
122.	Siento que no tengo mucho de qué enorgullecerme.	1	2	3		4
123.	Tomo una actitud positiva hacia mí mismo(a).	1	2	3		4
124.	En general estoy satisfecho(a) conmigo mismo(a).	1	2	3		4
125.	Me gustaría tener más respeto propio.	1	2	3		4
126.	Realmente a veces me siento inútil.	1	2	3		4
127.	A veces pienso que no sirvo para nada.	1	2	3		4

En una escala del 1 al 5, si 1 significa "No siento que es así" y 5 significa "Siento que es así en gran manera", escoja un número para cada declaración que mejor expresa sus sentimientos actuales de cada una.

		No siento que es así				Siento que es así en gran manera
		1	2	3		4 5
128.	Culpo a mis ex cónyuge por el fracaso de nuestra relación amorosa.					
129.	Me siento culpable del divorcio.	1	2	3		4 5
130.	Me siento fuera de control con otras personas por razones insignificantes.	1	2	3		4 5
131.	Todo esto parece un sueño.	1	2	3		4 5
132.	Me siento vacío, como si faltase una parte importante de mí.	1	2	3		4 5
133.	Siento enojo porque mi ex cónyuge no me dijo lo que pasaba con él/ella o con nosotros.	1	2	3		4 5
134.	Toda mi vida he seguido las normas, ahora me siento chasqueado por lo que ha pasado.	1	2	3		4 5
135.	Algunas veces no puedo creer que esto está sucediendo.	1	2	3		4 5
136.	Estoy enojado(a) porque mi ex cónyuge me dejó con todas las responsabilidades que ahora tengo.	1	2	3		4 5
137.	Me encuentro a veces pensando ¿qué estará haciendo mi ex cónyuge?	1	2	3		4 5
138.	Nuestro divorcio fue pecaminoso.	1	2	3		4 5

		No siento que es así			Siento que es así en gran manera	
		1	2	3	4	5
139.	Es importante que mi familia, amistades y asociados estén a mi favor y no a favor de mi ex cónyuge.					
140.	Me siento cómodo viendo y hablando con mi ex cónyuge.	1	2	3	4	5
141.	Hallo difícil concentrarme porque sólo pienso en lo que ha pasado.	1	2	3	4	5
142.	Espero que mi ex cónyuge sienta tanto o más dolor emocional del que yo siento.	1	2	3	4	5
143.	Siento que <u>nunca</u> me sobrepondré de este divorcio.	1	2	3	4	5
144.	A menudo repaso una y otra vez lo que pasó.	1	2	3	4	5
145.	Puedo comunicarme con mi ex cónyuge en una manera calmada y racional.	1	2	3	4	5
146.	Encuentro que paso mucho tiempo pensando en mi ex cónyuge.	1	2	3	4	5
147.	Me enoja fácilmente con mi ex cónyuge.	1	2	3	4	5
148.	A veces siento mucho temor.	1	2	3	4	5
149.	Siento que quiero descargar mis sentimientos heridos con furia hacia mi ex cónyuge.	1	2	3	4	5
150.	Me siento mal cuando pienso en mi ex cónyuge.	1	2	3	4	5
151.	Algunas veces no puedo creer que nos divorciamos.	1	2	3	4	5
152.	Cuando no me siento bien o las cosas van mal, extraño mucho a mi ex cónyuge.	1	2	3	4	5
153.	He fracasado conmigo mismo(a) y con la iglesia.	1	2	3	4	5
154.	Estoy enojado(a) por las cosas que mi ex cónyuge ha estado haciendo.	1	2	3	4	5
155.	Siento que todo esto es un terrible error.	1	2	3	4	5
156.	Siento que las cosas no van bien sin la presencia de mi ex cónyuge.	1	2	3	4	5
157.	Quiero herir a mi ex cónyuge para que sepa cuánto estoy sufriendo emocionalmente.	1	2	3	4	5
158.	Tanto he cambiado que es difícil saber quien soy yo ahora.	1	2	3	4	5
159.	Soy una buena persona y siento que no merezco esto.	1	2	3	4	5
160.	Me gustaría desquitarme con mi ex cónyuge por haberme herido.	1	2	3	4	5
161.	Cuando menos lo espero, me llegan memorias dolorosas que me hacen extrañar a mi ex cónyuge.	1	2	3	4	5
162.	Se me dificulta disfrutar de las cosas que usualmente me gustan.	1	2	3	4	5

Las siguientes declaraciones expresan sentimientos o acciones que tal vez usted ha experimentado recientemente. Para cada una, encierre en un círculo el número que describe cómo se ha sentido durante la semana pasada.

		Rara vez o Nunca (Menos de 1 Día)	Alguna vez o un poco (1-2 Días)	Ocasionalmente con moderación (3-4 Días)	Casi todo o todo el tiempo (5-7 Días)		
Durante la semana pasada:							
163.	Me molestaron cosas que usualmente no me molestan.	1	2	3	4		
164.	No sentí deseos de comer, ni tuve apetito.	1	2	3	4		
165.	Sentí que no podía superar la depresión aún con la ayuda de mis familiares o amistades.	1	2	3	4		
166.	Sentí que era tan bueno como cualquier otra persona.	1	2	3	4		
167.	Tuve dificultad en concentrarme en lo que estaba haciendo.	1	2	3	4		
168.	Me sentí deprimido(a).	1	2	3	4		
169.	Sentí que todo lo que hacía requería esfuerzo.	1	2	3	4		
170.	Sentí esperanzas para el futuro.	1	2	3	4		
171.	Pensé que mi vida ha sido un fracaso.	1	2	3	4		
172.	Me sentí temeroso(a).	1	2	3	4		
173.	Mi sueño fue inquieto.	1	2	3	4		
174.	Estuve feliz.	1	2	3	4		
175.	Hablé menos de lo normal.	1	2	3	4		
176.	Me sentí solo(a).	1	2	3	4		
177.	La gente no fue amigable.	1	2	3	4		
178.	Gocé de la vida.	1	2	3	4		
179.	Por ratos me sobrecogió el llanto.	1	2	3	4		
180.	Me sentí triste.	1	2	3	4		
181.	Sentí que la gente no me quería.	1	2	3	4		
182.	No tenía iniciativa para seguir adelante.	1	2	3	4		
Muchas personas participan en las siguientes actividades. ¿Cuántas veces, durante los últimos 6 meses hizo cada una? Encierre en un círculo solamente un número para cada declaración.							
		<u>Nunca</u>	<u>1-2 Veces al mes</u>	<u>Como Una vez a la semana</u>	<u>Varias veces a la semana</u>	<u>Una vez al día</u>	<u>Más de Una vez al día</u>
183.	Tomé 3 o más bebidas alcohólicas seguidas	1	2	3	4	5	6
184.	Usé marihuana, cocaína, etc.	1	2	3	4	5	6
185.	Tomé un exceso de medicina, más de lo recetado por el médico	1	2	3	4	5	6

186. Soy del sexo
1) Femenino
2) Masculino
187. Actualmente estoy
1) Separado(a)
2) Divorciado(a)
3) Viudo(a)
4) Casado(a) de nuevo
188. ¿Cuál es la edad que le queda más cerca a su próximo cumpleaños? _____
189. ¿A qué edad se casó por primera vez? _____
190. ¿Cómo se describe a sí mismo?
1) Indio americano
2) Asiótico o isleño del Pacífico
3) Negro o afro americano
4) Blanco
5) Otro (Por favor, especifique _____)
191. Es usted hispano/latino?
_____ Sí _____ No
192. ¿Tiene usted hijos? _____ Sí _____ No
Si contestó Sí, ¿cuántos de cada género tiene?
Masculino _____ Femenino _____
¿Cuántos de ellos viven con usted actualmente?
Masculino _____ Femenino _____
193. Mi nivel más alto de educación formal es
1) Algo de primaria
2) La primaria completa
3) Algo de secundaria/high school
4) La secundaria/high school completa
5) Algo de preparatoria/college
6) La preparatoria/college completo
7) Algo de postgraduado
8) Postgraduado terminado (Maestría o doctorado)
194. Mi ingreso anual es (antes de impuestos, si se aplica)
1) Menos de \$ 10,000
2) Entre \$ 10,000 y \$ 19,999
3) Entre \$ 20,000 y \$ 29,999
4) Entre \$ 30,000 y \$ 39,999
5) Entre \$ 40,000 y \$ 49,000
6) \$ 50,000 y más
195. ¿Cuán seguro(a) se siente de mantener este ingreso en el futuro?
1) Muy inseguro
2) Inseguro
3) Seguro
4) Muy seguro
196. En su adolescencia, ¿se escapó de su casa por una noche o más?
_____ Sí _____ No
197. En su adolescencia, ¿tuvo problemas relacionados con el uso de alcohol (ejemplo: arrestos, accidentes, peñas, conducir ebrio, problemas médicos, desmayos)?
_____ Sí _____ No
198. En su adolescencia, ¿tuvieron problemas con la ley algunos de sus amigos?
_____ Sí _____ No
199. ¿Están/estaban sus padres naturales divorciados o separados?
_____ Divorciados
_____ Separados, no divorciados
_____ Nunca fueron divorciados o separados
Si ellos estaban divorciados o separados, ¿qué edad tenía usted cuando esto sucedió?
_____ (Divorciados)
_____ (Separados, no divorciados)
200. Supongamos que usted se siente triste, deprimido y desanimado. ¿Quiénes son las personas principales en quienes usted podría confiar? (Indique con una ✓ si se aplica)
_____ Miembro de la iglesia
_____ Consejero
_____ Ex cónyuge
_____ Amigo(a)
_____ Vecino(a)
_____ Pastor
_____ Familiar
_____ Otro (Por favor, especifique _____)
_____ Ninguno
201. Aproximadamente ¿cuántas personas estarían dispuestas a ayudarle en una emergencia?
_____ Personas _____ Ninguna
202. ¿Cómo calificaría su confianza en que estas personas estarían dispuestas a ayudarle?

1	2	3	4	5	6	7
No muy seguro(a)						Muy seguro(a)
203. ¿Cómo calificaría su estado de salud ahora? (Encierre en un círculo un número del 1 al 7 que mejor describe su salud)

1	2	3	4	5	6	7
Salud pobre						Salud excelente

Le extendemos nuestro profundo agradecimiento por su ayuda generosa.
Usted ha hecho una tremenda contribución para este importante proyecto.



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APPENDIX E
RESEARCH CORRESPONDENCE

THE LUTHERAN CHURCH—MISSOURI SYNOD



International Center
1333 South Kirkwood Road
Saint Louis, Missouri 63122-7295
314 965-9000 Telex 43-4452 Lutheran STL

Dear Reverend :

Approximately 5% of active adults in congregations of The Lutheran Church—Missouri Synod in the U.S. are currently divorced and 15-20% of LCMS adults have ended a marriage in divorce. Because we want to minister to these divorced men and women in The Lutheran Church—Missouri Synod we feel it is very important to understand their struggles, feelings, concerns, and attitudes. We need your help to do this.

Through the Planning and Research Department, The Lutheran Church—Missouri Synod is participating in an interdenominational study on divorce. The Divorce in Protestant Churches (DPC) Study is the first nationwide, in-depth study on the situation of currently divorced Christians in the United States. The information gleaned will be of assistance in our efforts to minister to people who have experienced divorce. Andreas Erben, the primary researcher of the DPC Study, served as a pastor in former East Germany for several years. He is currently living and working as an international student in the U.S. Andreas expects to complete his degree requirements for a Ph.D. in Counseling Psychology from Andrews University in 1996.

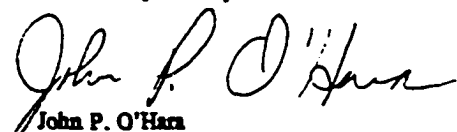
Your congregation is one of about 230 Missouri Synod churches randomly selected to participate in this study. Because of the small number of churches selected you can see how important your participation is. We would like to ask for your assistance in the following way:


1. Please make a list of the names and addresses of all currently divorced members in your church (these should be people who have not remarried).
2. Please send your list in the enclosed return envelope to DPC Study. Andreas will mail the research packages to the members of your church who are on your list. The identity of the respondents will remain anonymous. Each research package contains a business reply envelope that is addressed to the primary researcher (not to the International Center).

If you wish to receive a summary of the findings of the DPC Study, please indicate it on the enclosed form and mail the form together with your list in the return envelope. The name of every pastor who participates in this research project will be entered automatically into a drawing for free books. Two copies of *After the Fight: A Night in the Life of a Couple* by Daniel B. Wile, one copy of *Portrait of Divorce: Adjustment to Marital Breakdown* by Gay C. Kitson with William M. Holmes, and one set containing a participant's manual and a facilitator's guide for the divorce recovery program *A Time for Healing: Coming to Terms with your Divorce* by Harold Ivan Smith will be given away.

Please support this important research and send your list in the enclosed return envelope no later than December 1. We look forward to hearing from you and pray that God blesses your ministry. If you have any questions regarding this research project, please feel free to call either of the undersigned.

Grace and peace to you.


John P. O'Hara
Research Analyst
Department of Planning and Research
(314) 965-9917 ext. 1438
or call toll-free 1-800-248-1930 ext. 1438


Andreas Erben
Primary Researcher, DPC Study
550 Maplewood Ct. #D-70
Berrien Springs, MI 49103
(616) 471-6743

THE LUTHERAN CHURCH-MISSOURI SYNOD



International Center
1333 South Kirkwood Road
Saint Louis, Missouri 63122-7295
314 965-9000 Telex 43-4452 Lutheran STL

December 1995

Dear Reverend :

Thank you so much for responding to our letter regarding the Divorce in Protestant Churches (DPC) Study. Your support of this significant research project has been vitally important. We are grateful that you found time in your busy schedule to accommodate our asking for help.

Through the responses of some pastors we have been alerted to a problem that can arise as a result of the release of addresses of a certain group of parishioners for the purpose of a research study, in this case men and women who have experienced divorce. Although divorce is a matter of public record some church members may see it as a breach of their privacy if they are being identified as divorced persons to a third party without their prior consent. Even though we are using this information with strict confidentiality, we are concerned with the perception that privacy has been violated. Because we want to do everything to safeguard and protect your relationship with your parishioners we would like to modify our previous instructions. By doing so we want to make sure that people who may have gone through a lot of pain do not feel additional hurt.

Instead of mailing the questionnaires from a central location to the divorced men and women we would like to ask you to attach mailing labels to the prepared research packages and sent them to all currently divorced men and women in your congregation. Enclosed please find your list returned (no copies of your list have been made). This procedure will make sure that your parishioners feel that their responses to this survey will be totally anonymous. Please also mail for us the enclosed set of reminder postcards two weeks after you have mailed the research packages.

We would like to apologize for any inconvenience that this particular change in the research method may have caused you. We initiated this modification because we share your concern for service and soulcare and want to do everything in our power to help ensure this care reached its ultimate goal, namely, to see people grow and be saved through the gospel of our Lord Jesus Christ.

Please indicate on the enclosed form the date on which you mailed the research packages to the currently divorced men and women and please also confirm the actual number of research packages that you mailed. Please return the form in the enclosed envelope to DPC Study.

Again, thank you so much again for your support of this important research.

Grace and peace to you,

John P. O'Hara
Research Analyst
Department of Planning and Research
(314) 965-9917 ext. 1438
or call toll-free 1-800-248-1930 ext. 1438

Andreas Erben
Primary Researcher, DPC Study
550 Maplewood Ct. #D-70
Berrien Springs, MI 49103
(616) 471-6743

Dear Reverend:

In case that you have already informed your currently divorced parishioners about the DPC Study, or have asked them for the permission to sent their names and addresses to the DPC Study, please place the "Important Notice" sheet in the research packages before mailing the packages.

If you have not alerted your parishioners to this study/or obtained their permission please dispose the enclosed "Important Notice" sheets.

.....

I have mailed the research packages on _____.

_____ Yes, I have mailed _____ research packages.

_____ I have mailed less than _____ research packages. The actual number is _____.

(Should you have received more research packages than you actually need, please affix the enclosed mailing labels and return the packages to the primary researcher at DPC Study, P.O. Box 111, Berrien Springs, MI 49103-0111)

_____ Yes, I enclosed the "Important Notice" sheet in the packages.

_____ No, I did not use the "Important Notice" sheet.

Comments:

Please return in the enclosed envelope or mail to DPC Study, PO Box 111, Berrien Springs, MI 49103-0111

IMPORTANT NOTICE

*This is to let you know that the way this research is being conducted has been modified. Instead of mailing this questionnaire from a central location—as previously intended—we have asked your local pastor to mail this research package to you. Your name and address has been returned to your pastor. **The total anonymity of your response is guaranteed.***

John P. O'Hara
Research Analyst
LCMS

Andreas Erben
Primary Researcher
DPC Study

THE LUTHERAN CHURCH-MISSOURI SYNOD



International Center
1333 South Kirkwood Road
Saint Louis, Missouri 63122-7295
314 965-9000 Telex 43-4452 Lutheran STL

Dear Reverend _____ :

About two months ago you received a letter asking you for assistance regarding the Divorce in Protestant Churches (DPC) Study. Through the Planning and Research Department, The Lutheran Church-Missouri Synod is participating in this interdenominational study on the situation of currently divorced Christians in the United States. Your _____ congregation is one of about 230 Missouri Synod churches randomly selected to participate in this study. Because of the small number of churches selected you can see how important your participation is.

In our previous letter we asked you for a mailing list of all currently divorced members in your church. Through the responses of some pastors we have been alerted to a problem that can arise as a result of the release of addresses of a certain group of parishioners for the purpose of a research study, in this case men and women who have experienced divorce. Although divorce is a matter of public record, some church members may see it as a breach of their privacy if they are being identified as divorced persons to a third party without their prior consent. Even though we are using this information with strict confidentiality, we are concerned with the perception that privacy would be violated. Because we want to do everything to safeguard and protect your relationship with your parishioners we would like to modify our approach. By doing so we want to make sure that people who may have gone through a lot of pain do not feel additional hurt.

Our modified approach is as follows: Instead of mailing the questionnaires from a central location—as previously intended—you would receive prepared research packages for distribution to all currently divorced men and women in your congregation. This approach does not require the release of names and addresses to the DPC Study and guarantees the total anonymity of the responses.

We only need you to do the following:

1. On the enclosed form, please write in the number of currently divorced members in your church (these should be people who have *not* remarried).
2. Based upon the number on your returned form, you will receive questionnaires for you to distribute. These questionnaires will be in pre-stamped envelopes; you only need to affix a mailing label for the currently divorced members of your church. The questionnaire will be anonymous and contain a return envelope addressed to the primary researcher (not to the International Center).

As far as we know there are no known risks for your parishioners to participating in this research. Any participation on your part is entirely voluntary and you can choose not to respond without prejudice. If you decide to help us with this important study your positive answer would imply your consent. Please support this important research and return the enclosed form no later than January 30. We look forward to hearing from you and pray that God blesses your ministry.

Grace and peace to you,

John P. O'Hara
Research Analyst
Department of Planning and Research
(314) 965-9917 ext. 1438
or call toll-free 1-800-248-1930 ext. 1438

Andreas Erben
Primary Researcher, DPC Study
550 Maplewood Ct. #D-70
Berrien Springs, MI 49103
(616) 471-6743

**Divorce in
Protestant
Churches
Study**

P.O. Box 111 Berrien Springs MI 49103-0111 Tel. (616) 471-6743

Dear Pastor

:

Thank you so much for supporting the Divorce in Protestant Churches (DPC) Study. Let me tell you that I am very glad that you decided to help me in this research. I am a Seventh-day Adventist minister like you, and I hope that this study will be of assistance in our efforts to help people deal with divorce and grow in God's grace.

Enclosed please find the research packages. You only need to affix mailing labels. Please indicate on the form below the date on which you mailed the research packages to the currently divorced men and women in your congregation, and please also confirm the actual number of research packages that you mailed. Please return the form below in the enclosed pre-stamped envelope.

Should you have received more research packages than you actually need, please affix the enclosed mailing labels and return the packages to the primary researcher at DPC Study, P.O. Box 111, Berrien Springs, MI 49103-0111.

Please mail the enclosed set of reminder postcards two weeks after you have mailed the research packages. Again, thank you so much for your support of this important research.

Grace and peace to you,

Andreas Erben
Primary Researcher

.....

I have mailed the research packages on _____.

_____ Yes, I have mailed _____ research packages.

_____ I have mailed less than _____ research packages. The actual number is _____.

Comments:

Please return in the enclosed envelope or mail to DPC Study, PO Box 111, Berrien Springs, MI 49103-0111

THE LUTHERAN CHURCH—MISSOURI SYNOD



International Center
1333 South Kirkwood Road
Saint Louis, Missouri 63122-7295
314 965-9000 Telex 43-4452 Lutheran STL

Dear Brothers and Sisters in Christ:

The Lutheran Church—Missouri Synod is interested in reaching out to the men and women in the denomination who have experienced the loss and hurt of divorce. Approximately 5% of adults who are active in LCMS congregations in the U.S. are currently divorced.

The Divorce in Protestant Churches (DPC) Study is the first nationwide, interdenominational, in-depth study about how Christians cope with the experience of divorce. This study was initiated by Andreas Erben who works on his doctoral degree in Counseling Psychology. The Lutheran Church—Missouri Synod is participating in this study through the Planning and Research Department.

This survey has been mailed to you by your local pastor who received research packages from Andreas for all currently divorced members of your congregation. Your church is one of about 230 LCMS churches that we have asked to participate in this study. Andreas, who does not know your personal identity, will receive your anonymous response if you decide to participate. The number on the top of the questionnaire is a local church code that allows Andreas to track the actual implementation in the participating sample churches. Your response will remain anonymous. As far as we know there are no known risks to participating in this research. Any response on your part is entirely voluntary and you can choose not to respond without prejudice or penalty.

Please take an hour or so to sit down and complete the enclosed survey. We hope that there are both direct and indirect benefits as a result of your participation in this study. First, we would like to invite you to do it for yourself as a way of looking back, taking stock, and being in touch with your present feelings and thoughts.

Second, please do it for your church. The Lutheran Church—Missouri Synod wants to improve the way it ministers to people. By sharing your views, feelings, thoughts, and concerns with us the church will better understand how to serve you and others. Your response to this survey will have an impact on how the Missouri Synod serves the thousands of members who, like yourself, have experienced divorce.

We recognize that this survey is quite long. There are so many things that can have an impact on somebody who experiences a divorce. We do not want to make any hasty and inaccurate conclusions about things that matter. Please take your time in answering the questions for us. We deeply appreciate your efforts. Again, let us assure you that your response will remain anonymous. If you have any questions regarding this research project please feel free to call either of the undersigned.

Grace and peace to you,

John P. O'Hara
Research Analyst
Department of Planning and Research
(314) 965-9917 ext. 1438
or call toll-free 1-800-248-1930 ext. 1438

Andreas Erben
Primary Researcher, DPC Study
P.O. Box 111
Berrien Springs, MI 49103-0111
(616) 471-6743

DPC Study
PO Box 111
Berrien Springs
MI 49103-0111

Dear LCMS member:

This reminder postcard has been mailed to you on behalf of the DPC Study. About two weeks ago you received the DPC survey. As a LCMS member you are part of a randomly selected sample. If you have already completed and returned the survey to DPC Study, please accept my sincere thanks. If not, please do so today. Thanks! Your response will be anonymous.

Sincerely yours,

Andreas Erben, M.A.
Researcher

**Divorce in
Protestant
Churches
Study**

P.O. Box 111 Berrien Springs MI 49103-0111 Tel. (616) 471-6743

March 24, 1996

Reverend

Dear Reverend :

More than two months ago I mailed to you a package of research letters for distribution to all divorced members of your Saint John Lutheran congregation. Your church is part of a randomly selected national sample of 234 Missouri Synod churches in the Divorce in Protestant Churches (DPC) Study.

Because I have not yet received any returns from currently divorced members of your congregation and also not the report form that I enclosed in my package to you, I am writing to ask you if you would consider assisting me in distributing the research packages of the DPC Study (if you did so already please provide information in section A of the response form). I worked as a pastor for a number of years until I went back to school, and I know from my personal experience how busy one can get while ministering to others in a variety of important ways. However, I need the help of pastors like you to produce a good study on the feelings, attitudes, and needs of divorced people in the LCMS and in other Protestant denominations.

If you need a replacement set of research letters for your congregation, please indicate it in section B on the enclosed form and return the form in the pre-stamped envelope. If you want to make any comments or share with me your concerns regarding this study, please also use the enclosed form. Should the decision have been made not to participate in this study, please note it on the form, and please return the package of research letters that to me. I will reimburse you for the mailing costs. Please also indicate on the enclosed form if you want to receive a summary of the findings of the DPC Study.

Whether you decide to assist me in this study or not, I would like to express my thanks for your time and attention. I look forward to hearing from you and pray that God blesses your ministry.

Prayerfully,

Andreas Erben

Divorce in
Protestant
Churches
Study

P.O. Box 111 Berrien Springs MI 49103-0111 Tel. (616) 471-6743

March 25, 1996

Reverend

Dear Reverend :

More than two month ago I mailed to you a package of research letters for distribution to all divorced members of your Trinity Lutheran congregation. Your church is part of a randomly selected national sample of 234 Missouri Synod churches in the Divorce in Protestant Churches (DPC) Study. My current records indicate that you have already helped me in distributing research letters to currently divorced members of your congregation. Please accept my sincere thanks for your assistance.

Since this research on the feelings, attitudes, and needs of divorced people in Lutheran Church--Missouri Synod and in other Protestant denominations is partially my dissertation research project, I need to be very careful with documenting the implementation of the study. So far I have not yet received from you the *report form* that I inclosed in my package to you. I worked as a pastor for a number of years until I went back to school, and I know from my personal experience how busy one can get while ministering to others in a variety of important ways. However, I need the help of pastors like you to produce a good study.

It is very important for me to know how many research packages you actually distributed. Only if I have all the pertinent information I can compute an exact *return rate*. Please use the enclosed form to tell me how many research packages you sent to currently divorced member of your church, and please also indicate whether you placed the "Important Notice" sheets in the packages. A return envelope is enclosed. If you want to make any comments regarding my study please also use the form.

I would like to express my thanks for your time and attention. I look forward to hearing from you and pray that God blesses your ministry.

Prayerfully,

Andreas Erben

April 27, 1995

«pastor_name»
 «church_name» Church of the Nazarene
 «addr2»
 «addr3»
 «city», «state» «zip»
 «country»

Dear Rev. «last_name»,

According to the recent National Survey of Religious Identification, over 8% of Nazarene adults are currently divorced. That's *above* the national total of 7%. While we all want to see strong families and happy marriages, these statistics provide evidence that we still live in a fallen world.

Because we want to minister to these divorced men and women in the Church of the Nazarene it is very important to find out more about their feelings, attitudes, and concerns. We need your help to do this. Through the Church Growth Research Center our denomination will participate in an interdenominational study on divorce. The Divorce in Protestant Churches (DPC) Study is the first nationwide, in-depth study on the situation of currently divorced Christians in the United States. The information gleaned will be of assistance in our efforts to help people recover from divorce and to grow in God's grace.

The «church_name» Church is one of only 171 Nazarene churches randomly selected to participate in this study. Because of the small number of churches selected you can see how important your participation is.

We need you to do two things:

- 1) On the form below, please write in the number of currently divorced members in your church (these should be people who have *not* remarried). We realize that you may not know the exact number, but make a good estimate. Please tear-off the form and return it in the envelope provided.
- 2) Based upon the number on your returned form, we will mail you questionnaires for you to distribute. These questionnaires will be in pre-stamped envelopes; you only need to affix a mailing label for the currently divorced members of your church. The questionnaires will be anonymous and contain a return envelope addressed to the primary researcher (not the Nazarene Headquarters).

Please support this important research and return the form below. We look forward to hearing from you and pray that God blesses your ministry.

Grace and peace to you,



Richard Houseal
 Church Growth Research Center, ext. 2473



Andreas Erben
 Primary Researcher

Divorce in Protestant Churches (DPC) Study

Our church has _____ currently divorced member(s) that I could send a questionnaire.

From: «pastor_name»
 «church_name» Church of the Nazarene

Please return in the enclosed envelope or mail to Richard Houseal, Church Growth Research Center, 6401 Paseo Blvd., Kansas City, MO 64131.

<date>

«pastor_name»

«church_name» Church of the Nazarene

«addr2»

«addr3»

«city», «state» «zip»

«country»

Dear «salutation»,

Thank you so much for responding to our letter regarding the Divorce in Protestant Churches (DPC) study. According to your response you have approximately «Surveys_needed» currently divorced laypeople in your church. Enclosed are the survey packets we are asking you to mail to each divorced person. You only need to write their address or affix a mailing label to the envelope. Postage has already been applied. The questionnaires will remain anonymous and contains a return envelope addressed to the primary researcher (not the Nazarene Headquarters). We have attached a copy of the survey cover letter to this letter for your information.

Should we have sent you more survey packets than you actually need, please affix the enclosed mailing labels and return the packages to the primary researcher (DPC Study, P.O. Box 111, Berrien Springs, MI 49103-9912).

On the form below, please write in the number of questionnaires that you actually mailed to currently divorced laypeople in your church (we need to know how many surveys were actually mailed to divorced individuals). There is also a place to indicate if you need more survey packets. If you would like to receive a summary of the findings from the DPC study, please check the appropriate box on the form below.

If you have any questions regarding this research project please call Rich Houseal at (816) 333-7000 ext. 2473, or Andreas Erben at (616) 471-6743. Please support this important research by mailing the enclosed surveys and returning the form below. We thank you for your help and pray that God blesses you and your ministry.

Grace and peace to you,



Richard Houseal
Church Growth Research Center, ext. 2473

Andreas Erben
Primary Researcher

Divorce in Protestant Churches (DPC) Study

I have mailed _____ survey packets to currently divorced laypeople in the «church_name» Church.

I need _____ more survey packets for the «church_name» Church.

☐ Please send me a summary of the findings of the Divorce in Protestant Churches (DPC) Study.

Please return in the enclosed envelope or mail to Richard Houseal, Church Growth Research Center, 6401 Paseo Blvd., Kansas City, MO 64131.

DIVISION OF

**CHURCH
GROWTH**

INTERNATIONAL HEADQUARTERS • CHURCH OF THE NAZARENE



6401 THE PASEO • KANSAS CITY, MISSOURI 64131 • (816) 333-7000

BILL M. SULLIVAN, DIRECTOR

Dear Church of the Nazarene layperson,

According to data from the 1990 National Survey of Religious Identification, more than 8% of those who identified themselves as Nazarene were currently divorced at that time. For some, divorce may represent a way out of a dysfunctional or abusive relationship. For others it is a catastrophe that catches them totally off guard and unprepared. Almost everyone in a divorce situation experiences a sense of loss.

The Church of the Nazarene is especially interested in ministering to the men and women in the denomination who have experienced the loss and hurt of divorce. To do so requires that we listen to what you have to say about your feelings, attitudes, thoughts, and concerns. Enclosed you will find a survey which focuses on the feelings, needs, and concerns of Christians who have experienced divorce. Your response to this survey will have an impact on how the Church of the Nazarene ministers to divorced persons.

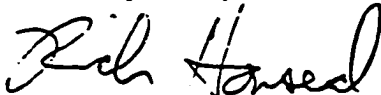
The Divorce in Protestant Churches (DPC) Study is the first nationwide, interdenominational, in-depth study on the situation of currently divorced Christians in the United States. The Church of the Nazarene is participating in this study through the Church Growth Research Center. So far the Church Growth Research Center has asked 171 Nazarene pastors to distribute the survey packages to currently divorced persons in their congregation.

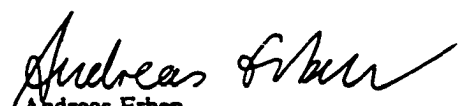

The Church Growth Research Center does not know your personal identity and will make no attempts to find out. Your response will be received by Andreas Erben who works as an independent researcher. The number on the top of the questionnaire is to help Andreas compute an exact return rate.

Please answer every question so that we can get as complete a picture as possible. There are no right or wrong answers, because this is not a test. Please support this extremely important research effort and mail the completed survey in the enclosed return envelope this week. Again, let us assure you that your identity will remain anonymous.

If you have any questions regarding this research project please feel free to call Richard Houseal or Andreas Erben.

Grace and peace to you,


 Richard Houseal
 Church Growth Research Center
 6401 The Paseo
 Kansas City, MO 64131
 (816) 333-7000 ext. 2473


 Andreas Erben
 Prima
 DPC
 P.O. 
 Berrien Springs, MI 49103-9912
 (616) 471-6743

DIVISION OF

INTERNATIONAL HEADQUARTERS • CHURCH OF THE NAZARENE



6401 THE PASEO • KANSAS CITY, MISSOURI 64131 • (816) 333-7000

BILL M. SULLIVAN, DIRECTOR

Dear Church of the Nazarene layperson,

The Church of the Nazarene is especially interested in ministering to the men and women in the denomination who have experienced divorce. According to data from the 1990 National Survey of Religious Identification, more than 8% of those who identified themselves as Nazarene were currently divorced.

The Divorce in Protestant Churches (DPC) Study is the first nationwide, interdenominational, in-depth study about how Christians cope with the experience of divorce. This study was initiated by Andreas Erben who works as an independent researcher. The Church of the Nazarene is participating in this study through the Church Growth Research Center. This survey has been mailed to you by your local pastor who received research packages from the Church Growth Research Center for all currently divorced members of your congregation. Your church is one of about 400 Nazarene churches that we have asked to participate in this study. We at the Church Growth Research Center do not know your personal identity and we will surely make no attempts to find out. Every response to this survey will be received by Andreas. The number on the top of the questionnaire is to help Andreas compute an exact return rate.

Please take an hour or so to sit down and complete the survey. We hope that there are both direct and indirect benefits as a result of your participation in this survey. First, we would like to invite you to do it for yourself as a way of looking back, taking stock, and being in touch with your present feelings and thoughts. You have come so far on your personal journey and we hope that this survey helps you see where you are right now.

Second, please do it for your church. The Church of the Nazarene wants to improve the way it ministers to people. By sharing your views, feelings, thoughts, and concerns with us the church will better understand how to serve you and others. Your response to this survey will have an impact on how the Church of the Nazarene ministers to people like you who have gone through divorce.

We recognize that this survey is quite long. There are so many things that can have an impact on somebody who experiences a divorce. We do not want to make any hasty and inaccurate conclusions about things that matter. Please take your time in answering the questions for us. We deeply appreciate your efforts. Please support this extremely important research effort and mail the completed survey in the enclosed return envelope this week. Again, let us assure you that your identity will remain anonymous. If you have any questions regarding this research project please feel free to call Richard Houseal or Andreas Erben.

Grace and peace to you,

Richard Houseal
Church Growth Research Center
6401 The Paseo
Kansas City, MO 64131
(816) 333-7000 ext. 2473

Andreas Erben
Primary Researcher, DPC Study
P.O. Box 111
Barren Springs, MI 49103-9912
(616) 471-6743

GENERAL
CONFERENCE
OF THE
SEVENTH-DAY
ADVENTIST
CHURCH

NORTH AMERICAN DIVISION

June 1995

Dear

According to the 1990 National Survey of Religious Identification, more than 8% of those who would identify themselves as Seventh-day Adventists were currently divorced at that time. Tragically, many Seventh-day Adventists who experience the loss of a love relationship also drop out of the church. Many of those estimated 1 to 2 million former Adventists in North America have gone through divorce.

Because we want to minister to these divorced men and women in our church, it is very important to find out more about their feelings, attitudes, and concerns. *We need your help to do this.* The NAD Office of Information and Research is a sponsor of the Divorce in Protestant Churches (DPC) Study. This is the first nationwide, interdenominational, in-depth study on currently divorced Christians in the U.S.. Andreas Erben, the primary researcher, is working on a doctoral degree in Counseling Psychology at Andrews. The information gleaned will be of assistance in our efforts to help people deal with divorce and grow in God's grace.

Your _____ congregation is one of about 200 Seventh-day Adventist churches randomly selected to participate in this study. Because of the small number of churches selected, you can see how important your participation is. *We need you to do three things:*

1. Please mail the enclosed research packages to all currently divorced members (these should be people who have *not* remarried) in the selected church. You only need to affix a mailing label. The questionnaires will be anonymous.
2. On the enclosed form, please write in the number of questionnaires that you were able to mail to currently divorced members of your church and return the form in the *enclosed return envelope*. Should you have received fewer research packages than you really need, please also use the enclosed form to indicate how many more you need.
3. Should you have received more research packages than you actually need, please affix the enclosed mailing labels and send the packages back to the primary researcher at DPC Study, PO Box 111, Berrien Springs, MI 49103-0111.

Please also indicate on the enclosed form if you want to receive a *summary of the findings* of the Divorce in Protestant Churches (DPC) Study. If you have any questions regarding this research project, please call Andreas Erben at (616)471-6743. Please support this important research, mail the enclosed research packages, and return the enclosed form in the *return envelope*. We look forward to hearing from you and pray that God blesses your ministry.

Sincerely,

Monte Sahlin
Monte Sahlin
Assistant to the President

Andreas Erben
Andreas Erben
Primary Researcher
DPC Study

12501 Old Columbia Pike, Silver Spring, MD 20904-6600, Telephone (301) 680-6400, Fax (301) 680-6464

GENERAL
CONFERENCE
OF THE
SEVENTH-DAY
ADVENTIST
CHURCH

NORTH AMERICAN DIVISION

June 1995

Dear Seventh-day Adventist Member:

According to the 1990 National Survey of Religious Identification, more than 8% of those who would identify themselves as Seventh-day Adventists were currently divorced at that time. For some, divorce may represent a way out of a dysfunctional or abusive relationship. For others, it is a catastrophe that catches them totally off guard and unprepared. Almost everyone in a divorce situation experiences a sense of loss.

Tragically, many Seventh-day Adventists who experience the loss of a love relationship also loose contact with the church. Divorce is the greatest cause of dropouts from the church, and it is a growing problem around the world. The North American Division of the Seventh-day Adventist Church is especially interested in ministering to the men and women in our church who have experienced the loss and hurt of divorce. To do so requires that we listen to what you have to say about your feelings, attitudes, thoughts, and concerns. Enclosed you will find a survey which deals with these issues. Your response to this survey will have an impact on how the Seventh-day Adventist church ministers to divorced persons.

The Divorce in Protestant Churches (DPC) Study is the first nationwide, interdenominational, in-depth study on the situation of currently divorced Christians in the United States. The North American Division Office of Information and Research is a sponsor of this study. About 200 pastors have been asked to distribute the survey packages to all currently divorced persons in randomly selected congregations.

Neither Andreas Erben, the primary researcher, nor anyone at the North American Division know your personal identity and no attempts will be made to find out. Your response will be received by Andreas Erben who works as an independent researcher. The number on the top of the questionnaire is a local church code that allows Andreas Erben to track the actual implementation in all of the about 200 sample churches. Your personal identity will remain anonymous.

Please answer every question so that we can get as complete a picture as possible. Please support this extremely important research effort and mail the completed survey in the *enclosed return envelope* this week.

If you have any questions regarding this research project, please feel free to contact Andreas Erben at DPC Study, P.O. Box 111, Berrien Springs, MI 49103-0111, Tel. (616)471-6743.

Sincerely,

Monte Sahlin

Monte Sahlin
Assistant to the President

Andreas Erben

Andreas Erben
Primary Researcher
DPC Study

12501 Old Columbia Pike. Silver Spring, MD 20904-6600. Telephone (301) 680-6400. Fax (301) 680-6464

GENERAL
CONFERENCE
OF THE
SEVENTH-DAY
ADVENTIST
CHURCH

NORTH AMERICAN DIVISION

junio del 1995

Estimado

Según la Encuesta Nacional de Identificados Religiosos de 1990, más del 8 % de los que se identificaban como Adventistas del Séptimo Día estaban divorciados en aquel entonces. Trágicamente, muchos de los Adventistas del Séptimo Día que han experimentado la pérdida de una relación amorosa también han dejado la iglesia. Se estima que 1 a 2 millones de ex adventistas en Norte América han sido divorciados.

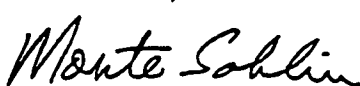
Siendo que deseamos ministrar a esos hombres y mujeres divorciados en nuestra iglesia, es muy importante informarnos más sobre sus sentimientos, actitudes y preocupaciones. *Necesitamos su ayuda para hacer esto.* La oficina de Investigación e Información de la División Norteamericana es la patrocinadora del Estudio Sobre el Divorcio en Iglesias Protestantes (DPC). Este es el primer estudio hecho con profundidad nacionalmente, o interdenominacional sobre cristianos que están presentemente divorciados en los Estados Unidos. Andreas Erben, el investigador principal está obteniendo su doctorado en psicología en Andrews University. La información recogida será de ayuda en nuestros esfuerzos para ayudar a muchas personas a sobreponerse del divorcio y experimentar un crecimiento por la gracia de Dios.

Su _____ congregación es una entre aproximadamente 200 iglesias Adventistas seleccionadas al azar para participar en este estudio. Siendo que el número de iglesias es muy pequeño, puede usted darse cuenta de cuán importante es su participación. *Necesitamos que haga 3 cosas:*

1. Por favor envíe por correo los siguientes paquetes a *todo* miembro que está actualmente divorciado (deberán ser personas que no se han vuelto a casar) en su iglesia. Sólo tendrá que poner una etiqueta de dirección y enviarlos a las personas que cualifiquen. Los cuestionarios serán anónimos.
2. En las presentes formas, por favor escriba el número de cuestionarios que usted pudo enviar por correo a los miembros de su iglesia que están actualmente divorciados y regréselos en el sobre de retorno provisto aquí. Si acaso no recibe suficientes paquetes, use la forma incluida aquí para indicar cuántos necesita y envíenosla.
3. Si acaso recibe más paquetes de los que necesita, por favor use las direcciones provistas aquí y regrese por correo los paquetes al investigador principal a DPC Study, P.O. Box 111, Berrien Springs, MI 49103-0111.

Por favor también indique en la forma si quiere recibir un *resumen de los hallazgos* del Estudio Sobre el Divorcio en Iglesias Protestantes (DPC). Si usted tiene algunas preguntas sobre este proyecto, por favor llame a Andreas Erben al (616) 471-6743. Le suplicamos que apoye esta importante investigación, envíe por correo los paquetes, y devuelva la forma en el sobre de retorno. Esperamos su pronta respuesta y que Dios bendiga su ministerio.

Sinceramente,



Monte Sahlin
Asistente al Presidente



Edwin Hernández
Consultante al Estudio de DPC
Profesor Asistente de Sociología
Andrews University
616-471-3159



Andreas Erben
Investigador Principal

12501 Old Columbia Pike, Silver Spring, MD 20904-6600, Telephone (301) 680-6400, Fax (301) 680-6464

GENERAL
CONFERENCE
OF THE
SEVENTH-DAY
ADVENTIST
CHURCH

NORTH AMERICAN DIVISION

junio del 1995

Querido miembro Adventista del Séptimo Día:

De acuerdo a la Encuesta Nacional de Identificados Religiosos de 1990, más del 8% de los que se identificaron como Adventistas del Séptimo Día estaban divorciados durante ese tiempo. Para algunos el divorcio representa un escape de relaciones abusivas o problemáticas. Para otros es una catástrofe que les cae por sorpresa y sin preparación. Casi toda persona divorciada siente que ha experimentado una pérdida.

Trágicamente muchos Adventistas del Séptimo Día que sienten la pérdida de una relación amorosa también pierden el contacto con la iglesia. El divorcio es la mayor causa por la que muchos miembros abandonan la iglesia y este problema va en aumento mundialmente. La División Norteamericana de la Iglesia Adventista del Séptimo Día está especialmente interesada en ministrar a los hombres y mujeres de nuestra iglesia que han experimentado la pérdida y el dolor del divorcio. Para poder hacer esto se requiere que prestemos atención a lo que usted tenga que decir sobre sus sentimientos, actitudes, pensamientos y preocupaciones. Adjunta encontrará usted una encuesta que trata sobre estos asuntos. Su respuesta a esta encuesta tendrá un impacto sobre la manera en que la Iglesia Adventista del Séptimo Día servirá a los divorciados.

El Estudio Sobre el Divorcio en las Iglesias Protestantes es el primer estudio que se hace con profundidad a nivel nacional e interdenominacional relacionado con los cristianos divorciados en los Estados Unidos. La oficina de Investigación e Información de la División Norteamericana es patrocinadora de este estudio. Se le ha pedido aproximadamente a 200 pastores que repartan los paquetes de encuestas a toda persona que está presentemente divorciada en congregaciones seleccionadas al azar.

Andreas Erben, el investigador principal, o ninguna otra persona de la División Norteamericana sabrá su identidad y ningún esfuerzo se hará para saberlo. Sus respuestas serán recibidas por Andreas Erben quien trabaja como un investigador independiente. El número colocado arriba del cuestionario es un código de la iglesia que permitirá a Andreas Erben la ejecución de todas las 200 iglesias. Su identidad personal permanecerá anónima.

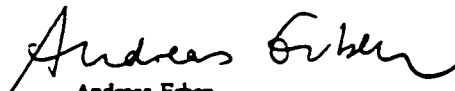
Por favor conteste cada pregunta para que podamos tener el cuadro más completo posible. Le suplicamos que apoye esta investigación de suma importancia, envíe por correo los paquetes, y devuelva la forma en el sobre de retorno esta misma semana.

Si usted tiene algunas preguntas sobre este proyecto, por favor siéntase libre de ponerse en contacto con Andreas Erben en DPC Study, P.O. Box 111, Berrien Springs, MI 49103-0111, tel. (616) 471-6743.

Sinceramente,



Monte Sahlin
Asistente al Presidente



Andreas Erben
Investigador Principal
Del Estudio DPC

12501 Old Columbia Pike, Silver Spring, MD 20904-6600, Telephone (301) 680-6400, Fax (301) 680-6464

Andreas Erben
550 Maplewood Ct. #D-70
Berrien Springs
MI 49103
Tel. (616) 471-6743
September 1995

Pastor

Dear Pastor :

About two months ago you received a mailing of research packages for distribution to all divorced members of your XXXXXXXXXX congregation. This church is part of a randomly selected national sample of 213 Seventh-day Adventist congregations in the Divorce in Protestant Churches (DPC) Study. If you have already distributed the research packages to the currently divorced members of your congregation, please accept my sincere thanks.

Maybe you have not been able so far to help me in this study. I am an ordained Seventh-day Adventist minister myself, and I know that you are busy. But I need your assistance to get to divorced people in the Seventh-day Adventist Church. Without your help and the help of other pastors my attempt to investigate the feelings, attitudes, and needs of divorced people in our church and in other Protestant denominations will only result in a very fragmented picture.

A lot has been said or written about divorce in our denomination. I am praying that together we can DO something about it. The participation of your church in this study can have an impact on how the Seventh-day Adventist Church ministers to divorced people.

It could very well be the case that you have concerns regarding confidentiality. Let me assure you that neither the NAD nor any other organization of our church will receive information from me that would allow to make connections between individual responses and any local congregation.

Should you have already discarded the package of research instruments that you received several weeks ago please return the enclosed form in the return envelope and I will be happy to send you a replacement package. If you want to make any comments regarding my study please also use the enclosed form.

I appreciate your time and attention.

Prayerfully,

Andreas Erben

Andreas Erben
550 Maplewood Ct. #D-70
Berrien Springs
MI 49103
Tel. (616) 471-6743
September 11, 1995

Pastor

Dear Pastor :

About three months ago you received a mailing of research packages for distribution to all divorced members of your XXXXXXXXX congregation. This church is part of arandomly selected national sample of 213 Seventh-day Adventist congregations in the Divorce in Protestant Churches (DPC) Study.

My current records indicate that you have already helped me in distributing research packages to currently divorced members of your congregation. Please accept my sincere thanks for your assistance. I am happy that you used your time and resources to help me in this important project.

Since this research on the feelings, attitudes, and needs of divorced people in our denomination and in other Protestant denominations is my dissertation research project, I need to be very careful with documenting the implementation of the study. So far I have not received from you the *report form* that I inclosed in my package to you.

It is very important for me to know *how many* research packages you actually distributed. Only if I have all the pertinent information I can compute an exact *return rate*. Please use the enclosed form to tell me how many research packages you have sent to currently divorced member of your church. A return envelope is enclosed. If you want to make any comments regarding my study please also use the enclosed form.

A lot has been said or written about divorce in our denomination. I am praying that together we can DO something about it.

I appreciate your time and attention.

Prayerfully,

Andreas Erben

GENERAL
CONFERENCE
OF THE
SEVENTH-DAY
ADVENTIST
CHURCH

NORTH AMERICAN DIVISION

Dear _____ :

According to a recent survey, 26% of our members have gone through a divorce at some time. Tragically, many Seventh-day Adventists who experience the loss of a love relationship also drop out of the church. Many of the estimated 1 to 2 million former Adventists in North America have gone through divorce.

Because we want to minister to these divorced men and women in our church, it is very important to find out more about their feelings, attitudes, and concerns. *We need your help to do this.* The NAD Office of Information and Research is a sponsor of the Divorce in Protestant Churches (DPC) Study. This is the first nationwide, interdenominational, in-depth study on currently divorced Christians in the U.S.. Andreas Erben, the primary researcher, is working on a doctoral degree in Counseling Psychology at Andrews University. He is a pastor. The information gleaned will be of assistance in our efforts to help people deal with divorce and grow in God's grace.

Your _____ congregation is one of 67 Seventh-day Adventist churches randomly selected to participate in this study as a second sample. Because of the small number of churches selected, you can see how important your participation is. *We need you to do three things:*

1. On the enclosed form, please write in the number of currently divorced members in your church (these should be people who have not remarried). We realize that you may not know the exact number, but make a good estimate. Please return the form in the envelope provided.
2. Based upon the number on your returned form, we will send you questionnaires for you to distribute. These questionnaires will be in pre-stamped envelopes; you only need to affix an address or mailing label for the currently divorced members of your church. The questionnaires will be anonymous and contain a return envelope addressed to the primary researcher (not to the NAD).
3. We would also like to ask you to mail a set of reminder postcards (provided by us) two weeks after you have mailed the research packages.

Please also indicate on the enclosed form if you want to receive a *summary of the findings* of the Divorce in Protestant Churches (DPC) Study. If you have any questions regarding this research project, please call Andreas Erben at (616)471-6743.

Please support this important research, and return the enclosed form in the *return envelope*. We would be very grateful if you could find time in your busy schedule to accommodate our asking for help. We look forward to hearing from you and pray that God blesses your ministry.

Sincerely,

Monte Sahlin

Monte Sahlin
Assistant to the President

Andreas Erben

Andreas Erben
Primary Researcher, DPC Study
P.O. Box 111
Berrien Springs, MI 49103-0111

12501 Old Columbia Pike, Silver Spring, MD 20904-6600, Telephone (301) 680-6414, Fax (301) 680-6464

GENERAL
CONFERENCE
OF THE
SEVENTH-DAY
ADVENTIST
CHURCH

NORTH AMERICAN DIVISION

Dear Seventh-day Adventist Member:

The Seventh-day Adventist Church is interested in reaching out to members who have experienced the loss and hurt of divorce. According to a recent study, as many as 26% of our members have gone through a divorce at some time.

The Divorce in Protestant Churches (DPC) Study is the first nationwide, interdenominational, in-depth study about how Christians cope with the experience of divorce. This study was initiated by Andreas Erben who is working on his doctoral degree at Andrews University. The North American Division Office of Information and Research is a sponsor of this study.

This survey has been mailed to you by your local pastor who received research packages from Andreas for all currently divorced members of your congregation. Your church is part of a second sample of only 67 SDA congregations that we have recently asked to participate in this study. Andreas, who does not know your personal identity, will receive your anonymous response if you decide to participate. The number on the top of the questionnaire is a local church code that allows Andreas to track the actual implementation in the participating sample churches. Your response will remain anonymous. As far as we know there are no risks to participating in this research.

We hope that there are both direct and indirect benefits as a result of your participation in this study. First, we would like to invite you to do it for yourself as a way of looking back, taking stock, and being in touch with your present feelings and thoughts. We enclosed a tiny gift for you that you could use during this time of reflection.

Second, please do it for your church. The Seventh-day Adventist Church in North America wants to improve the way it ministers to people. By sharing your views, feelings, thoughts, and concerns with us the church will better understand how to serve you and others. Your response to this survey will have an impact on how the Seventh-day Adventist Church serves the large number of members who, like yourself, have experienced divorce.

We recognize that this survey is quite long. There are so many things that can have an impact on somebody who experiences a divorce. We do not want to make any hasty and inaccurate conclusions about things that matter. Please take your time in answering all the questions for us. We deeply appreciate your efforts. Again, let us assure you that your response will remain anonymous. If you have any questions regarding this research project, please feel free to contact Andreas Erben at DPC Study, P.O. Box 111, Berrien Springs, MI 49103-0111, Tel. (616)471-6743.

Sincerely,

Monte Sahlin

Monte Sahlin
Assistant to the President

Andreas Erben

Andreas Erben
Primary Researcher
DPC Study

12501 Old Columbia Pike, Silver Spring, MD 20904-6600, Telephone (301) 680-6414, Fax (301) 680-6464

DPC Study
PO Box 111
Berrien Springs
MI 49103-0111

Dear SDA member:

This reminder postcard has been mailed to you on behalf of the DPC Study. About two weeks ago you received the DPC survey. As a SDA member you are part of a randomly selected sample. If you have already completed and returned the survey to DPC Study, please accept my sincere thanks. If not, please do so today. Thanks! Your response will be anonymous.

Sincerely yours,

Andreas Erben, M.A.
Researcher

**Divorce in
Protestant
Churches
Study**

P.O. Box 111 Berrien Springs MI 49103-0111 Tel. (616) 471-6743

Dear Pastor

:

Thank you so much for supporting the Divorce in Protestant Churches (DPC) Study. Let me tell you that I am very glad that you decided to help me in this research. I am a Seventh-day Adventist minister like you, and I hope that this study will be of assistance in our efforts to help people deal with divorce and grow in God's grace.

Enclosed please find the research packages. You only need to affix mailing labels. Please indicate on the form below the date on which you mailed the research packages to the currently divorced men and women in your congregation, and please also confirm the actual number of research packages that you mailed. Please return the form below in the enclosed pre-stamped envelope.

Should you have received more research packages than you actually need, please affix the enclosed mailing labels and return the packages to the primary researcher at DPC Study, P.O. Box 111, Berrien Springs, MI 49103-0111.

Please mail the enclosed set of reminder postcards two weeks after you have mailed the research packages. Again, thank you so much for your support of this important research.

Grace and peace to you,

Andreas Erben
Primary Researcher

.....

I have mailed the research packages on _____.

____ Yes, I have mailed ____ research packages.

____ I have mailed less than ____ research packages. The actual number is ____.

Comments:

Please return in the enclosed envelope or mail to DPC Study, PO Box 111, Berrien Springs, MI 49103-0111

Divorce in
Protestant
Churches
Study

P.O. Box 111 Berrien Springs MI 49103-0111 Tel. (616) 471-6743

June 7, 1996

Pastor

Dear Pastor :

More than one month ago I mailed to you a package of research letters for distribution to all divorced members of your XXXXXXXXXXXX congregation. This church is one of 67 Seventh-day Adventist churches randomly selected to participate in this study as a second sample. My current records indicate that you have already helped me in distributing research letters to currently divorced members of your congregation. Please accept my sincere thanks for your assistance.

Since this research on the feelings, attitudes, and needs of divorced people in the Seventh-day Adventist Church and in other Protestant denominations is partially my dissertation research project, I need to be very careful with documenting the implementation of the study. So far I have not yet received from you the *report form* that I inclosed in my package to you. I worked as a pastor for a number of years until I went back to school, and I know from my personal experience how busy one can get while ministering to others in a variety of important ways. However, I need the help of pastors like you to produce a good study.

It is very important for me to know how many research packages you actually distributed. Only if I have all the pertinent information I can compute an exact *return rate*. Please use the enclosed form to tell me how many research packages you sent to currently divorced member of your church. A return envelope is enclosed. If you want to make any comments regarding the DPC Study please also use the form.

I would like to express my thanks for your time and attention. I look forward to hearing from you and pray that God blesses your ministry.

Prayerfully,

Andreas Erben

**Divorce in
Protestant
Churches
Study**

P.O. Box 111 Berrien Springs MI 49103-0111 Tel. (616) 471-6743

June 7, 1996

Pastor

Dear Pastor :

More than one month ago I mailed to you a package of research letters for distribution to all divorced members of your XXXXXXXXXXXXXXXX congregation. This church is one of 67 Seventh-day Adventist churches randomly selected to participate in this study as a second sample.

Because I have not yet received any returns from currently divorced members of your congregation and also not the report form that I enclosed in my package to you, I am writing to ask you if you would consider assisting me in distributing the research packages of the DPC Study (if you did so already please provide information in section A of the response form). I worked as a pastor for a number of years until I went back to school, and I know from my personal experience how busy one can get while ministering to others in a variety of important ways. However, I need the help of pastors like you to produce a good study on the feelings, attitudes, and needs of divorced people in the Seventh-day Adventist Church and in other Protestant denominations.

If you need a replacement set of research letters for your congregation, please indicate it in section B on the enclosed form and return the form in the pre-stamped envelope. If you want to make any comments or share with me your concerns regarding this study, please also use the enclosed form. Should the decision have been made not to participate in this study, please note it on the form, and please return the package of research letters that to me. I will reimburse you for the mailing costs.

Whether you decide to assist me in this study or not, I would like to express my thanks for your time and attention. I look forward to hearing from you and pray that God blesses your ministry.

Prayerfully,

Andreas Erben

APPENDIX F
CODING SYSTEMS

The DPC Study code for question #67:**How could your church have helped you while you were struggling with marital problems?**

- 1— Content of the answer exactly related to the question
 - 2— Content of the answer an explicitly positive or neutral account of what happened
 - 3— Content of the answer an explicitly negative account of what happened
- (some of the Misc. can have only 1's)

GENERAL

- 101 (more) support; "be there"; try to support me; offer support
- 201 they (elders/fellow church workers/church friends, etc.) were supportive; they tried to help; they did all they could do; everything possible was done; received the help I needed
- 301 too busy to help; too busy caught up in their own lives to care; they just watched; there was no support for our marriage at all; could have cared more; people didn't want to help
- 102 emotional support; encouragement; smiles; hugs
- 103 I would have liked to have known that the church is forgiving
- 104 prayer
- 105 spiritual support

ACCEPTANCE AND BELONGING

- 114 assurance wanted that I really belong to my local church
- 314 they turned their back on us; I'm an outsider; I was made to feel like a leper; no one befriended us while we were there-stopped going; I felt rejected/abandoned; nobody missed us
- 115 assurance wanted that I am needed by my local church (let me work in church/make my talents available)
- 215 they kept me busy with work in the church
- 116 assurance wanted that the members of my local church love/ like me and care about me (fellowship, more social contact; friends could have contacted us more; friendships with other couples; compassionate)
- 216 they invited me into their church
- 117 acceptance; understanding (atmosphere); acted as though we were all the same; make church a safe place for pastor and his wife
- 118 assurance wanted that I am respected and valued in my local church (no gossip, less gossip, not a whisper as I was walking down; kind, friendly)
- 119 visits wanted; spending time with me on walks; company in my home
- 120 invitations to the homes of other church members; dinners
- 121 calls wanted; support/prayer people to call me
- 321 they did not call; very few called

- 122 remember me on birthdays, holidays
- 123 less quick to judge; not pre-judge; not judged (without the facts); not condemned me/us; not
looking who was at fault; less judgmental; less "holier than you attitude"
- 323 I was told I wasn't setting a good "Christian" example, that I didn't have enough faith
- 124 cards, letters, notes wanted
- 125 other, acceptance and belonging
- 225
- 325

CHURCH LIFE

- 126 social activities; should foster close friendships among members
- 127 church should not be geared to couples; include me in their family activities
- 128 **public awareness of difficult relationship problems** (talk more openly about sexual problems;
more aware of abuse even among "good Christians"; better knowledge of divorce causes;
education on "forbidden topics" like physical, psychological, and mental abuse and how to help)
- 328 back then abuse in any form in church wasn't acknowledged; members did not believe me
- 129 share themselves-honestly
- 329 everyone seems to believe that you have to present a front
- 130 **church should not withhold important information** (they should not have kept from me things
that I needed to know about my spouses' behavior; if church members had told me about his
violent temper when we started dating)
- 131
- 331 **disciplinary action taken by church** (resign as youth staff members)
- 132 church should be able to deal with psychological, marital problems
- 133 other, church life
- 233
- 333

PASTORAL ISSUES

- 134 **counseling by pastor** (a knowledgeable pastor; better/more counseling by pastor)
- 334 **critical of pastoral counseling** (pastor is not able to counsel members; had no formal
training/needs more training in counseling; I left wishing I had never gone to him; pastor not a
licensed counselor in domestic violence/co-dependency; stayed in the traditional role)

- 135 **caring/supportive/trustworthy pastor-general** (feeling that the pastor is willing to be involved, that it is important to him that this marriage be preserved; pastor could have called on me/visited)
- 235 **positive/neutral account related to pastor** (was available/caring/helpful; tried hard to mediate; pastor [and his wife] asked; met with pastor; pastor visited my family)
- 335 **critical of pastor-general** (pastor was not supportive; [knew but] never came to visit; focuses on other people--I'm not important; not a caring person; spoke to me only once; let me down; was not capable to help; pastor was inexperienced; did not handle situation well; couldn't relate well; could have followed up more/spoke to me only once; was judgmental)
- 136 *pastor should refer*
- 236 pastor referred me to appropriate counseling; sent me to VIP care
- 137 agreement in the leadership about the church's stand on how to help a marriage get reconciled; leadership being involved
- 138 other, pastoral
- 238
- 338

FORMER SPOUSE

- 139 **intervention** (someone/pastor/elders should have went/talked to my former spouse (more); talked to him/her about what s/he was doing; pastor should have told spouse how he really felt; counseling for former spouse; take a stronger stand with former spouse; ask former spouse to seek professional help, religious guidance; help former spouse with drinking problems)
- 239 pastor tried to talk to talk to my former spouse; talked to former spouse (once)
- 140 **support for former spouse** (try to involve my [unbelieving] spouse with friendships in church/invite to church; emotional support for former spouse; encouragement [to come back to church]; visits)
- 342 **former spouse perceived as an obstacle to help** (former spouse unwilling to see problems; did not let me talk to church members over the phone regarding marital/family issues; hated church; did not want church involved; didn't want to go to church; was not willing; he would have refused to acknowledge any problems; former spouse did not want to be together anymore)
- 144 other, former spouse
- 244
- 344

EXPRESSIVE NEEDS

- 145 **communicating/listening/talking** (supportive listening; talk to someone without feeling guilty; give me the opportunity to talk about it [if needed]; empathy; talk to me; communicated; been there in a more verbal way)
- 345 people don't want to listen in my church; did not talk to me; very few talked to me
- 146 should have consulted with both partners; tried to talk to both sides; not choosing sides; not assume it is the woman's fault
- 346 church took sides; some sided with my former spouse
- 147 not given advice; kept their opinion to themselves; minding their own business; should have stopped bothering me
- 148 **concern** (not to ignore the problem; members could have shown interest; just being aware of what's happening and being sensitive to me; be more aware; care but not interfere; ask questions; acknowledging my struggle; ask how they might help; feeling that it is important to the church body that this marriage be preserved; reach out to me)
- 348 they just ignored the problem; avoided mentioning the situation; no one ever asked about the truth; too busy/not willing to help; they just watched and asked when it was going to happen; no one wanted to get involved
- 149 to be able to recognize the symptoms of a troubled marriage
- 150 believe the truth about my former spouses' behavior
- 151 other, expressive needs
- 251
- 351

UTILITARIAN NEEDS

- 152 financial assistance to receive counseling
- 153 financial assistance
- 253 pastor's wife helped with her own money
- 154 food assistance; clothes
- 155 practical help; fix ups around my home; helping with household, car
- 156 help find employment; securing housing
- 157 a support network
- 158 other, help with utilitarian needs
- 258
- 358

CHILD(REN)

- 159 assurance wanted that church members like my child(ren) and care about them (include my children more; caring for children)
- 160 (emotional) support for child(ren)
- 161 support group for my child(ren)
- 162 counseling for my children
- 163 baby sitting; offer to baby sit or give me time for myself
- 164 other, child(ren)
- 264
- 364

GUIDANCE NEEDS

- 165 referred to counseling; encourage us to get (Christian) counseling
- 265 I was sent to counseling
- 166 view marital problems not as a failure or indictment of sin; look for what is best for all family members instead adhering to rigid so-called Biblical standard
- 167 financial planning; decisions
- 168 (better/more) counseling (more expert counseling; a divorce crisis intervention team; try to help restore marriage; less expensive [Christian] counseling; qualified marriage counselor; "Christian" professional counseling; counseling that was not SDA rules and reg's
- 268
- 368 no one qualified to do (preventive) counseling; I had to seek counseling from outside the church
- 169 outside religious counselor/psychiatrist
- 171 religious guidance (counseling according to the Lord; could have counseled me on God's command that I remain married for life; counseled with Biblical ideas instead emotion or empathy; counseled us by God's word; counsel in a Christian way; spiritual direction)
- 172 better premarital counseling
- 173 bible study
- 273 church had Bible studies/group meetings on marriage relationships
- 174 help men and women understand gender differences
- 175 I wish a divorced person would have called/counseled me
- 176 Gary Smally Videos; marriage enrichment; conflict resolution classes; provide on-going marriage seminars; communication classes
- 177 (support) group(s) (have others facing the same problem; support group for persons with marital problems/persons who are divorced/divorcing/separated)

- 178 singles ministry; singles group
- 179 a discipleship relationship; couple mentoring; couple to couple discipleship ministry; having
someone who could be used as a resource person
- 180 support group for men
- 181 more/deeper interest in attempting to resolve our differences/help restore marriage; they could
have worked with us more; support for our marriage;
- 381 they gave up too easily, weren't concerned enough; no one asked us to put the divorce on hold
while church would try to help; no support for our marriage at all
- 183 other, guidance needs
- 283
- 383

MISCELLANEOUS

- 184 helped me get away; helped me pack and move out of the abusive situation; realizing that my
life was in danger (instead of treating me as "another marriage/divorce problem")
- 186 other, miscellaneous
- 286
- 386
- 187 significant part of the response that does not answer the question
- 188 content related to time after the divorce [then list under question #68]
- 189 not applicable; not a (participating/active) member at that time; I left the church; wasn't
(regularly) attending church; church too far away; had switched churches after marriage-no one
really knew me at new church; they did not know us very well
- 190 I didn't know there were any problems; unaware of marital problems (until spouse announced
s/he wanted divorce); my divorce came as a complete shock; I had very little warning; my
marriage ended very abruptly
- 191 I was not willing to face the problem; I hoped "this too will pass"
- 192 **inability or unwillingness to share problems** (did not share problem/did not ask for help—for a
variety of reasons, explicitly or implied, e.g. "they were not aware"); they/most people didn't
know; I was embarrassed to admit marital problems; didn't want to shame the other involved
party in the church; couldn't really discuss it with anyone; I feel my local church would have
tried to excuse my former spouse; glad they didn't know too much—worship an oasis; church
too small; I didn't dare to tell because of spouses' position in church; I didn't know how to talk
to someone; I cut myself off from everyone; victims try to appear "normal" to the outside
world; wasn't their problem; I didn't expect help/want from the church; personal responsibility

- to get help; never asked for help; I thought God would work things out in His way and with my prayers; got help someone else
- 193 they would have helped if I had gone to them
- 195 none; not much; they couldn't have
- 197 I'm not sure; don't know; uncertain (*code here when mentioned but followed by explanation*)
- 198 I'm not sure; don't know; uncertain (*code her when mentioned with no attempt at explanation*)
- 199 don't understand the question; confusing response that indicates that question was not understood; response not an answer to the question

The DPC Study code for question #68:

How could your church have helped you after the divorce?

- 1— Content of the answer exactly related to the question
- 2— Content of the answer an explicitly positive or neutral account of what happened
- 3— Content of the answer an explicitly negative account of what happened
- (some of the Misc. can have only 1's)

GENERAL

- 101 (more) support; try to support me; offer help/support; just be there
- 201 they helped; they did all they could do; everything has been wonderful; did more than what was necessary
- 301 they didn't support me; not enough
- 102 mental, emotional support; encouragement; hugs
- 103 physical support
- 104 moral support
- 105 spiritual support; pray for me; prayed with me
- 106 (more) support from never-married people
- 107 (more) support from married people
- 108 humor
- 109 forgiveness
- 112 protection

ACCEPTANCE AND BELONGING

- 115 assurance wanted that I really belong to my local church
- 215 invited me in their church; encouraged me to change membership from other denomination to this denomination
- 315 they ignored me; shunned us; I felt like an outcast/rejected; don't really belong; I have never felt a part

- 116 **assurance wanted that I am needed by my local church** (let me work in church; called on me to use my talents in service)
- 216
- 316 I wasn't even asked to help with anything
- 117 **assurance wanted that the members of my local church love (like) me and care about me** (fellowship, friendships, more social contact; friends could have contacted us more; compassion; a safe haven)
- 317 I felt abandoned but never rejected; felt lonely and left out most of the time; friends seem to disappear
- 118 **assurance wanted that I am accepted in my local church;** understanding
- 119 **assurance wanted that I am respected and valued in my local church** (no gossip, less gossip; being equals; don't treat me any differently; being friendly to me; kind; don't insult me)
- 120 visits wanted; company in my home; spending time with me (on walks)
- 121 invitations to the homes of other church members, to dinner; an evening out; a cup of coffee after church; going to a movie; an invite
- 122 calls, letters, cards, notes wanted; communications to ask how I'm doing
- 123 make an extra effort to reach me; continue to call/invite me even after I rejected previous attempts
- 124 don't blame; criticize; less quick to criticize or judge; not condemned us; no-judgmental attitudes; not going on a witch hunt to make someone to be the "bad" guy; but not trying to tell me what I had done wrong
- 126 other, acceptance and belonging

CHURCH LIFE

- 127 social/new activities; invitations to social events; invite me to participate in more activities; get me involved in different activities; doing things; having fun
- 128 realize that not all activities are for couples
- 129 married spouses should not feel threatened by a divorced person; married people should not avoid contact; invitations by couples whom we as a married couple had been friends with
- 130 **socially inclusive church life** (group activities for everyone; conduct special events not couple-oriented [when Banquets involved]; being included in activities/socially; include me [and my child/ren] in [their family] activities/[family] events in church; church should not be geared to couples and families; don't make differences between divorced people and married people; church should not be divided by income)
- 131 not taking sides (see also 183,184)

- 132 **church should be able to deal with psychological problems** (mental, marital, hurt, fears)
- 133 church should have family area to check on divorced persons; church has to go to these people; recognize singles/divorced needs
- 134 elder(s) could have come to see us
- 135 elder(s) could have gone to my husband
- 136 church should not be afraid to deal with realities of life; not to be embarrassed to deal with the divorce; awareness of issues like battered women
- 336 acted as if they wanted the problem to go away; didn't know how to handle it
- 137 be more interested in people than in doctrines
- 138 elders and other leaders need instruction
- 139 helpful/compassionate/open-minded/supportive/respectful pastor(s); pastor could have called on me; pastoral calls
- 141 helpful, compassionate pastor's spouse (wife)
- 142 other, church life

EXPRESSIVE NEEDS

- 143 (genuine) **concern** (encouragement wanted to talk about the divorce; acknowledge my struggle/that divorce happened; not embarrassed to deal with the divorce; reach out to me [on an one to one basis]; see how I/we are doing/to be asked what is going on; stayed in contact [with unsaved wife]; ask if I need help)
- 144 don't mention it; silence; don't remind me of the faults of my ex
- 145 **communicating/listening/talking** (empathy; listen to the hurt with empathic ears; understanding; be there to listen; listening skills; give me the opportunity to talk about my struggle; talk to me; talk things over; letting me know they were there to talk if needed; visited with me before and after church to make me feel wanted; been there in a more verbal way; by just letting me know they were there to talk to if needed)
- 146 admitting and recognizing their own mistakes; being real
- 346 they seemed patronizing
- 147 believe the truth about my former spouse's behavior; believe me; wanted to know my side of the story
- 148 other, expressive needs

UTILITARIAN NEEDS

- 149 financial assistance to receive counseling, attend recovery group
- 150 financial assistance; ask if I need money

- 152 provision of goods (food assistance, kid's clothes)
- 153 help in home; moving my household; practical help; house repair; car repair
- 154 help find employment (where other believers work)
- 155 offering advice on "how to questions" (insurance, cars, plumbing)
- 157 other, help with utilitarian needs

CHILD(REN)

- 158 **assurance wanted that church members like my child(ren) and care about them; accept my child(ren)** (include my children; bonding with/caring for children)
- 258 children were loved and cared for in various ways; they comforted my children
- 159 watch child(ren) during church service
- 160 baby sitting; child care; give me time for myself
- 161 (more) male role models (father figures) for my child(ren); big brother(s); substitute father
- 162 help with teenager(s); contact for teenage child
- 163 support my child(ren) financially with church school
- 164 support with raising my children
- 165 other, child(ren)

GUIDANCE NEEDS

- 166 offer references/refer to (Christian) support groups
- 167 *(better/more) counseling*; group counseling; free counseling; "Christian" professional counseling
- 168 **religious guidance/counseling** (toward God's grace, how to heal my anger and hurt; help with the guilt over the divorce; pastoral visits/counseling; counseling by God's word; counseling with pastor to talk about your feelings)
- 169 member(s) to communicate with same problems, situation; someone who has been through it; connect me with other Lutherans that were divorced
- 170 bible study; bible-based support group; S.S. classes for divorcees; bible study for singles/divorcees
- 171 classes (for married couples) on relationships (gender differences, interpersonal classes for couples)
- 172 divorce recovery seminar, (free) classes; (divorce) support group(s);
- 173 ASM (SDA); Helpmates (Luth/interdenom.); organization for divorced people
- 174 social groups; activities for divorced people
- 175 singles group; (young) adult (single) activities; support group for adult singles
- 176 single parent support group

- 177 single women group
- 178 a women's ministry to women
- 179 explaining/answering the unanswered questions I have
- 180 guidance in rearing children
- 181 help deal with feelings
- 182 other, guidance needs

MISCELLANEOUS

- 183 don't side with my former spouse
- 184 side with me; believe me
- 186 not trying to get me to considering getting back together; stop telling that this man will always be my spouse in God's sight
- 187 other, miscellaneous
- 188 significant part of the response that does not answer the question
- 189 content related to time before the divorce, separation (marital problems)
- 190 church members don't think I need help
- 191 not applicable; new to church; stopped coming; seldom to church; I transferred; not a member of any church; I went into hiding in another state; not a (participating) member at the time
- 192 **inability or unwillingness to share problems** (did not share problem/did not ask for help--for a variety of reasons [difficult to talk about it to a lot of people; embarrassed to admit the reasons of failure; they didn't know; I didn't want help; kept distance from church; wasn't their problem; I don't trust the church; don't look for help because I cannot come up with a response; many were not aware; I am not very open to intervention or outside assistance])
- 193 found support outside of church
- 195 **none** (always score 195); not much; church could not have helped; my problem not the church
- 196 no need; not necessary
- 197 I'm not sure; don't know; uncertain (*code here when mentioned but followed by explanation*)
- 198 I'm not sure; don't know; uncertain (*code her when mentioned with no attempt at explanation*)
- 199 don't understand the question; confusing response that indicates that question was not understood; response not an answer to the question

Revised Cleveland Marital Complaint Code for Causes of Divorce

GENERAL

- 01 using spouse; demanding
- 02 lack of communication or understanding; lack of problem solving skills

- 03 change in interests or values; grew apart; personal growth
- 04 different backgrounds; incompatible; nothing in common; differences
- 05 sexual incompatibility; complaints; lack of satisfaction or interest; disagreements; wouldn't initiate; infrequent
- 06 sexual problems due to health (injury, illness, etc.)
- 07 too young at time of marriage; weren't ready; missed out on things; lack of judgment; not knowing enough prior to marriage
- 08 arguing (all the time); can't agree on anything
- 09 sanctification of previous wife/husband by spouse
- 10 emotional needs not met; felt alone even with someone else
- 11 manipulative; critical; too high expectations
- 12 infertility problems
- 13 desertion; spouse just left
- 14 homosexual tendencies
- 15 sexual abuse (marital rape, etc.); sexual perversions
- 16 disinterest; lack of love (respect/acceptance/caring); spouse wanted out; loss of love
- 17 sexual addiction; pornography
- 18 premarital sex
- 19 pedophile
- 20 forgiveness; spouse did not forgive

FINANCES AND WORK

- 22 financially irresponsible; spent money without regard; debts; poor management
- 23 disagreements over money; how to spend it; who controls it; materialism; spouse interested in material things; greed
- 24 not a good provider; not enough money
- 25 unemployment; sporadic employment; financial parasite; not doing fair share
- 26 overcommitment to work; hours spent working; more interest in work than spouse/family
- 27 disapproval of type of spouse's employment
- 28 no support; unwilling to give money
- 29 other, finances, work

DRUGS, ALCOHOL, GAMBLING

- 30 drugs (cocaine, marijuana, heroin, etc.)
- 31 alcohol

- 32 gambling
- 33 tranquilizers, barbiturates, downers
- 34 other, drugs, etc.

ANGER, JEALOUSY, VIOLENCE

- 35 actual physical abuse; concussion; black eye; attempted murder
- 36 threatened physical abuse ("he said he'd kill me"); anger, temper (do not code here if actual physical abuse mentioned) **includes resentment**
- 37 jealousy; mistrust; suspicion of other adults; suspicion of infidelity but no evidence
- 38 abuse (not physical, not sexual); verbal/mental/emotional abuse; puts respondent down
- 39 other, anger, jealousy

CHILDREN

- 40 disagreements over child rearing and discipline
- 41 concern over effect of discord on the child(ren)
- 42 jealousy or dislike of child(ren)
- 43 disagreements over having child(ren)
- 44 premarital pregnancy
- 45 conflicts with respondent's stepchild(ren)
- 46 conflicts with spouse's stepchild(ren)
- 47 lack of discipline with child(ren)
- 48 child abuse; molestation
- 49 other problems, children

PERSONALITY

- 50 untrustworthy; immature; liar; irresponsible
- 51 emotional/personality problems; insecure; unstable; mental illness
- 52 criminal activities (other than child abuse; molestation); jail; embezzlement
- 53 inflexible; stubborn; can't accept change
- 54 self-centered; selfish; egotistical
- 55 promises made but not kept
- 56 denial of problems
- 57 codependent; too supportive; extreme need for love/ approval; no-assertive
- 58 childhood problems/deficits; problems during youth/deficits
- 59 other, personality

LACK OF INVESTMENT IN FAMILY/MARRIAGE

- 60 out with the boys/girls; staying out; not coming home; carousing but not specific mention of other men/woman; other women (but not specific/not referred to extramarital affair); "street-type" person, **code womanizer here**
- 61 general neglect of household duties, responsibilities; poor housekeeper; poor role performance
- 62 not enough social life together; spouse doesn't take me out; lack of companionship
- 63 no sense of family; no togetherness; takes respondent/each other/respondent took spouse for granted; no interest/ignores family; spouse not a good parent
- 64 spouse/respondent more concerned with his/her mother than family
- 65 open marriage; each free to pursue independent relationships
- 66 co-marital sex; swinging expected
- 67 lack of commitment; not working on relationship
- 68 rejection of help/counseling
- 69 other, lack of investment

ROLE CONFLICTS

- 70 conflict within the individual; desire for freedom or independence or life of one's own; women's liberation; male/female midlife crisis; desire to be single; sense of self stifled by marriage; bored (unhappy) with role
- 71 joint conflict over roles; disagree over proper role for women/men; sex role conflict; authoritarian; being too controlling; manipulative; judging; paternal/maternal; too many responsibilities with no sharing
- 73 fear of aging
- 74 other, role conflicts

OUTSIDE RELATIONSHIPS

- 75 extramarital sex; another woman/man
- 76 problems with in-laws and relatives; didn't get along with his/her parents
- 77 disagreements over friends; problems with spouse's friends; didn't like my friends
- 78 infatuation with another man/woman
- 79 other, outside relationships

RELIGION

- 80 Non-Christian spouse; did not like church affiliation; harassment because of Christian life-style; religious differences/incompatibility

- 81 spouse was member of another denomination; conflicts; religious differences; influence of spouses' denomination
- 82 religious differences between spouses who were members of the same denomination; spouses' lack of same commitment and beliefs
- 83 married when out of church; both did not engage in Christian relationship
- 84 left church; drifted away; quit attending; lost relationship with God; church member (Adventist, Lutheran, Nazarene) in name only
- 85 lack of faith; commitment to God; spiritual growth; failure to obey God; closer to God when single
- 86 devil/demon possessed; involved in the occult
- 87 negative impact of religious upbringing; education; socialization; community; **also obsession with fringe theological issues; legalism**
- 89 other, religion

MISCELLANEOUS

- 90 external events (death of relative, job change, someone moved in or out, etc.); blame on third party or thing but not infidelity ("It's his/her/its fault; fate")
- 91 health problems (illness, injury, venereal disease, etc.)
- 92 illegitimate child of spouse's born
- 93 lack of external support (help, care, advice, counseling); isolation; adversity against marriage
- 97 other, miscellaneous
- 98 not sure what happened; don't know; don't understand; bewildered; no idea; he/she just left (code here when mentioned but followed by explanation)
- 99 refuse to discuss or no explanation; don't know (code here when mentioned with no attempt at explanation)

The DPC Study code for question #71:

How did you make sense or find meaning in your divorce?

GENERAL

- 01 **whenever time is mentioned or implied in the account** (passing of time; after time; with the years after it; I took things slowly)
- 02 **expression of happiness/peace/contentment** (being happy; happier; at peace (with divorce) inner peace; feeling better; feel like a new person; my life is much better; being content; making a good life; serenity, I made it)
- 03 acceptance; got on with my life; I moved on; I accept my limitations
- 04 fate; marriage wasn't meant to be

- 05 **divorce was the right thing to do** (I feel my divorce had to be; only answer; right decision; smart to get divorced; glad to be rid of him/her; ending something that didn't make sense; life is too short to be lived in misery; I deserved more out of life; divorce was a blessing; it made sense to divorce him)
- 06 **account that expresses attribution of responsibility for the divorce/failure of the marriage to the former spouse** (I did [almost] all I could; what I did was never enough; I couldn't control his/her decision; it wasn't my fault; I realized that I can't be responsible for someone else's choices; spouse didn't want to change; you cannot force someone to love you; s/he broke the commitment; accepted that his decisions to be unfaithful were his choices; since he refused to see any need for any joint counseling I saw no future for the marriage)
- 07 common sense; I was able to view things realistically
- 08 humor
- 09 forgiveness; I have forgiveness; I forgave my spouse; had to forgive and forget
- 10 that I was not the total problem
- 11 **process of healing** (able to heal; get over the bitterness and/or anger; going through the grief process)

HEALTH

- 12 saving or improving mental/emotional health
- 13 saving or improving physical health

WORK, EDUCATION

- 14 work; satisfying job; occupation
- 15 returning to school; completing academic degree
- 16 other, work or education

UNDERSTANDING, LEARNING

- 17 reflection; self/soul-searching; forced to rethink basic core beliefs; self examination; thinking; personal searching
- 18 understanding of **self** (general or specific account)
- 19 understanding of **former spouse** (general or specific account)
- 20 understanding of **gender differences**
- 21 learning about **relationships**; understanding of the nature of relationships; what makes relationships work or fail (general or specific account/s)

- 22 understanding of the **causes** of the break-up or failure of the marriage (general or specific account/s)
- 23 self-help literature; reading
- 25 other, understanding, learning

PROFESSIONAL HELP

- 26 counseling; psychotherapy; psychiatric consultations for self (includes also Christian counseling)
- 27 counseling; psychotherapy; psychiatric consultations for children
- 28 pastoral visits; pastoral counseling
- 30 other, professional help

GROUPS, PSYCHO-EDUCATION, ETC.

- 31 12-step group; (support) group (marriage, divorce recovery)
- 32 workshops; classes; lectures (parenting, divorce recovery, codependency, etc.)
- 33 mentoring
- 34 retreats
- 35 other, groups, psycho-education

CHILDREN

- 36 **account of release or relief** (ended abusive/dangerous situation for child[ren]; less distraction/confusion/strain/negative influence; got the children out of a bad situation)
- 37 **account of improvement of child(ren)/parenting or positive development of children/successful parenting** (better environment for child[ren]; spending more time with child[ren]; presenting a better example/model as a parent; better parenting/parent; able to make a stronger family for children; happier; gave my child new hope; children are better people; seeing children mature and succeed; successful parenting; children were better behaved; divorce had a positive impact on relationship with child[ren])
- 38 receiving support from children
- 39 children were allowed to attend church; to practice religion; to receive Christian parenting/education; grow up with Christian morals/values; having children involved in church; were allowed to let God back into their lives
- 41 other, children (include raised child[ren], children heart and soul)

FAMILY

- 42 (*release, relief*) less distractions to relationship with relatives; family

- 43 spending more time with relatives, family; grew closer to family; talking
- 44 loving, supportive relatives, family, in-laws; parents
- 46 other, family

FRIENDS

- 47 (*release, relief*) less distractions to relationships with friends
- 48 spending more time with friends; talking; sharing with friends
- 49 friends were loving and available; friends helped
- 50 new friend(s)
- 51 friendships with other divorced people; talking; taking advise, counsel from others who divorced; caring divorced people
- 53 other, friends

GROWTH

- 54 setting goals; looking ahead; new directions/hope; seeing new possibilities; build a new life
- 55 improved interpersonal skills; more patience; more caring/loving/compassionate; more direct communication; gained empathy/understanding; more sensitive to others
- 56 self-acceptance; self-esteem; I have now feelings; live in the here and now; stopped blaming myself; became myself again; caring about myself; I'm a person now
- 57 becoming stronger; (more) self-sufficient; independent; assertive; I got a brain; self-reliant; I don't have to take bad treatment from anyone anymore; standing up for myself and not letting it happen to me anymore
- 59 other, growth

RELEASE/RELIEF

- 60 **recognition/realization of how bad the marriage was** (general or specific account); marriage was not a healthy situation; I realize how much stress I was living with; fear
- 61 s/he was so unhappy; better for him/her to leave; s/he didn't want me around
- 62 I would have been miserable all my life; I could not go on living like that; I was tired of being scared; if I hadn't divorced I would have killed myself;
- 63 **our lives would have been a waste together**; we would have hurt each other more if we didn't get a divorce; in the same household we drove each other insane
- 64 **free from control/domination** (no longer under dictatorship/control; doing things I want to; freedom to become my own person; more freedom [in my decisions]; not to sacrifice my values and beliefs)

- 65 **release from severe threat to life/well-being** (free of fear; no more beatings; to protect [my] life; my life was saved; secure home for myself; got [us] out of a bad situation; no one died; no longer battling to maintain my sanity in a bad relationship; free from risk of diseases)
- 66 **release from less severe threat to life/well-being** (ending a abusive/stressful/frustrating situation; I don't worry as much about doing everything wrong; not being put down all the time; no more criticism/lies/deceit/instability; removed self from hostile environment; better to be alone than to fear what might come from an uncontrollable temper; tired from being scared)
- 67 more time for myself; opened my life for new experiences; 2nd chance for a meaningful life
- 68 other, release/relief

RELIGION

- 69 *(release/relief)* free from being subjected to abuse for following religious beliefs and practices; (more) freedom to follow my own conscience/in seeking and serving God; free to attend church; less distractions to relationship with church;
- 70 former marriage a negative influence in matters of faith; spiritual health; continued to be drugged down to hell; divorced saved my salvation; impossible to serve God and stay married; I was on the verge of losing my faith before my divorce
- 71 **finding faith (again)**; coming back to God; rededicating life to God; finding God because of it
- 72 **continuing involvement in faith** (if faith mentioned score 72 when neither 71 nor 73 indicated); faith kept me strong; still a forgiven child of God; admitted my sins; finding forgiveness
- 73 **increasing involvement in faith** (God; Christ; Holy Spirit [in me]; surrendering to God; realizing dependence on God; growing as a Christian; returning to a healthier spiritual life; increased understanding/trust; God is in my life more than before; I am healed by God)
- 74 more time for work for God; active in the church; witnessing; preach; I can serve God better; reach my potential in the church
- 75 (more) time for church; regular church attendance; being involved in church; returned to church; divorce brought me closer to church
- 76 (more) prayer
- 77 (Bible) study; thinking about what God wants; meditation
- 78 being accepted by a local church; being part of an accountability group; found a great sense of Christian family; join solo S.S. class
- 79 **God intervening/directing/helping** (divorce was a Divine intervention; an answer to prayer; according to God's plan; God told what to do; God is in control; has a plan; used divorce for my or other's good; God allowed it for growth; gave courage to leave before too late; God has

- a hand in my terrible loss; God thought me a lesson; God brought me out; God has given me a chance at happiness; divorce used to shake up rational for life)
- 80 **God approving** (didn't intend me to stay in an unhappy marriage/abusive relationship; divorce justified in God's eyes; God wants me alive; He didn't want my children raised around corrupt moral behavior)
- 81 God does not (always) intervene; rescue when we make bad choices; God did not choose to block Satan regardless of prayer; God does not intercede in individual lives
- 82 God does not force the will-other party was not willing to let God work;
- 83 failure attributed to personal disobedience; I feel that the Lord's plan for my life could not continue because I put my wife at the center of my life instead God
- 84 **distancing** from religious community, certain religious teachings, narrow religious focus, legalism, criticism from church members; discarding old "... baggage" concerning marriage/divorce/duty, etc.
- 85 (increased) insight into the power of Satan
- 86 God gave meaning/purpose
- 87 other, religion

MISCELLANEOUS

- 88 *expression*; writing; journaling; hobbies
- 89 helping others; can empathize with others who go through the same pain; being a positive role model; care for others; more time to help others
- 90 divorce triggered positive changes in former spouse; grew up; recovering; better father/mother
- 92 other, miscellaneous
- 93 **reports difficulty in making sense/finding meaning or lack of meaning/sense** (still struggling to make sense of it; had difficulty at the time of my divorce; I haven't; not sure that I made any sense of it; it was hard to accept because it came from nowhere)
- 94 no longer looking for meaning; don't think about it
- 95 a divorce cannot be meaningful; never tried to find meaning
- 96 writes about meaning found in former marriage, not in divorce
- 97 I'm not sure; don't know (*code here when mentioned but followed by explanation*)
- 98 I'm not sure; don't know (*code her when mentioned with no attempt at explanation*)
- 99 don't understand the question; confusing response that indicates that question was not understood; response not an answer to the question

APPENDIX G
CORRELATION MATRIXES

Variable List

AGE	Age
ANGERALL	Anger at loss
ATTACHME	Attachment
CHAFTHAY	Loss of faith (loss, no loss)
CHAPTHAY	Loss of participation (loss, no loss)
COPAVOID	Escape-avoidance
COPREAPP	Positive reappraisal
COPSOLVI	Planful problem solving
COPSSUPP	Seeking social support
DEPRESS	Symptoms of depression
DIVINSS3	Who insisted on the divorce (I did/both, spouse did)
DIVSINC	Time since the final divorce decree
DIVSUGG4	Who suggested first divorce (I did/both, spouse did)
DLINDX2B	Divorce permissiveness
EDUC	Formal education
GENDER	Gender
HAPYESNO	Happiness of former marriage (unhappy, happy)
HEALTH	Health status
INCOME2	Income
INCOMSEC	Income security
LAW	Law orientation
MARRIED	Length of marriage
MEAN	Meaning
NOWFAITC	Faith maturity (NOW)
PEOPCAL2	Number of people to call in an emergency (8 groups)
PEOPHELP	Confidence that people help
RESPON3	Acceptance of responsibility
RLINDX2B	Remarriage permissiveness
ROSENBER	Self-esteem
SOCIALCH	Social support by local church
SPIRITSS	Spiritual support by local church
STIGMA	Stigmatization

Correlation Matrix for Self-Bateem

	ROSENBER	GENDER	CHAFTHAY	CHAPTHAY	STIGMA	HEALTH	INCOME2	INCOMSEC	EDUC	NOWFAITC	SPIRITSS	PEOPCAL2
ROSENBER	1.0000											
GENDER	-.0916	1.0000										
CHAFTHAY	.2135**	-.0275	1.0000									
CHAPTHAY	.4281**	-.0507	.4281**	1.0000								
STIGMA	.2318**	-.0275	.4281**	.2318**	1.0000							
HEALTH	.4047**	-.0162	.4047**	.4047**	.0162	1.0000						
INCOME2	.1467**	-.2222**	.1467**	.1467**	.2222**	.1467**	1.0000					
INCOMSEC	.2501**	.0378	.2501**	.2501**	.0378	.2501**	.1872**	1.0000				
EDUC	.1872**	.0595	.1872**	.1872**	.0595	.1872**	.0595	.1872**	1.0000			
NOWFAITC	.3183**	-.0799	.3183**	.3183**	-.0799	.3183**	.0203	.3183**	.0203	1.0000		
SPIRITSS	.1475**	-.0177	.1475**	.1475**	-.0177	.1475**	.0869	.1475**	.0869	.0203	1.0000	
PEOPCAL2	.2989**	-.0653	.2989**	.2989**	-.0653	.2989**	.0869	.2989**	.0869	.1978**	.1475**	1.0000
PEOPHELP	.2643**	-.0701	.2643**	.2643**	-.0701	.2643**	.0672	.2643**	.0672	.2115**	.1862**	.2911**
MEAN	.3135**	-.1886**	.3135**	.3135**	-.1886**	.3135**	.0919	.3135**	.0919	.2375**	.3063**	.2911**
RESPON3	.1332	.2568**	.1332	.1332	.2568**	.1332	.0601	.1332	.0601	.2375**	.3063**	.2911**
DLINDX2B	.1408*	-.1585*	.1408*	.1408*	-.1585*	.1408*	.0547	.1408*	.0547	.2375**	.3063**	.2911**
RLINDX2B	.1967**	-.0238	.1967**	.1967**	-.0238	.1967**	.0744	.1967**	.0744	.2375**	.3063**	.2911**
COPSSUPP	.1054	.1054	.1054	.1054	.1054	.1054	.0663	.1054	.0663	.2375**	.3063**	.2911**
COPSOLVI	.0974	.0974	.0974	.0974	.0974	.0974	.0663	.0974	.0663	.2375**	.3063**	.2911**
COPREAPP	.0521	.0521	.0521	.0521	.0521	.0521	.0663	.0521	.0663	.2375**	.3063**	.2911**
COPAVOID	.1754**	.1754**	.1754**	.1754**	.1754**	.1754**	.0663	.1754**	.0663	.2375**	.3063**	.2911**
ROSENBER	.2643**											
GENDER	-.0701	1.0000										
CHAFTHAY	.1497*	-.1886**	1.0000									
CHAPTHAY	.1159	.1458*	.1497*	1.0000								
STIGMA	.3361**	-.0856	.1497*	.3361**	1.0000							
HEALTH	.0366	.2863**	.1497*	.0366	.2863**	1.0000						
INCOME2	.0919	-.0601	.0919	.0919	-.0601	.0919	1.0000					
INCOMSEC	.1364*	.0381	.1364*	.1364*	.0381	.1364*	.1039	1.0000				
EDUC	.0151	.0446	.0151	.0151	.0446	.0151	.0847	.0151	1.0000			
NOWFAITC	.2375**	.2335**	.2375**	.2375**	.2335**	.2375**	.0155	.2375**	.0155	1.0000		
SPIRITSS	.3063**	-.0848	.3063**	.3063**	-.0848	.3063**	.0708	.3063**	.0708	.1148	1.0000	
PEOPCAL2	.2911**	.1593*	.2911**	.2911**	.1593*	.2911**	.0294	.2911**	.0294	.1148	.0915	1.0000
PEOPHELP	1.0000	.0604	1.0000	1.0000	.0604	1.0000	.0521	1.0000	.0521	.1148	.0915	1.0000
MEAN	.0604	.0604	.0604	.0604	.0604	.0604	.0670	.0604	.0670	.1148	.0915	1.0000
RESPON3	.0743	-.1058	.0743	.0743	-.1058	.0743	.2010**	.0743	.2010**	.1372*	.1754**	.2911**
DLINDX2B	.0701	.0948	.0701	.0701	.0948	.0701	.1366*	.0701	.1366*	.1372*	.1754**	.2911**
RLINDX2B	.0647	.0782	.0647	.0647	.0782	.0647	.1550*	.0647	.1550*	.1372*	.1754**	.2911**
COPSSUPP	.1771**	.1771**	.1771**	.1771**	.1771**	.1771**	.0242	.1771**	.0242	.1372*	.1754**	.2911**
COPSOLVI	.0670	.2010**	.0670	.0670	.2010**	.0670	.2054**	.0670	.2054**	.1372*	.1754**	.2911**
COPREAPP	.2096**	.4491**	.2096**	.2096**	.4491**	.2096**	.4020**	.2096**	.4020**	.1372*	.1754**	.2911**
COPAVOID	.1372*	.1839**	.1372*	.1372*	.1839**	.1372*	.0658	.1372*	.0658	.1372*	.1754**	.2911**

* - Signif. LE .05 ** - Signif. LE .01 (2-tailed) listwise N=250

Correlation Matrix of Symptoms of Depression

	DEPRESS	GENDER	AGE	DIVSINC	CHAPTAY	CHAPTAY	STIGMA	HEALTH	INCOME2	INCOMSEC	NONFAITC	SOCIALCH
DEPRESS	1.0000											
GENDER	.1036	1.0000										
AGE	-.0933	-.0859	1.0000									
DIVSINC	-.0964	-.1345	.5169**	1.0000								
CHAPTAY	-.2063**	-.0559	-.1162	1.0000								
CHAPTAY	-.1489	-.0959	-.0062	.3807**	1.0000							
STIGMA	.2656**	.0241	.0607	.3123**	.10000							
HEALTH	.4921**	.0104	.0179	.1782**	.1782**	1.0000						
INCOME2	-.1665**	.3046**	.0003	.2031**	.2031**	.1665**	1.0000					
INCOMSEC	-.2973**	-.1173	.1550*	.3233**	.3233**	.1782**	.1665**	1.0000				
NONFAITC	-.1958**	-.0308	.0548	.2293**	.2293**	.1450*	.1003	.2089**	1.0000			
SOCIALCH	.1464*	-.0068	.0759	.2194**	.2194**	.1450*	.1003	.2089**	.10000	1.0000		
PEOPCAL2	-.3872**	-.0871	.0695	-.0242	-.1282*	-.0710	.2784**	.2357**	.0908	.2057**	.2227**	.2673**
PEOPHELP	-.2474**	-.0682	.1421*	-.0247	-.1599*	.1273*	.3520**	.0808	.0737	.1955**	.2452**	.3315**
MEAN	-.3210**	-.1850**	.0562	.0389	.1677**	.1447*	.0512	.2996**	.0160	.0655	.2384**	.0934
LAW	.1368*	.0104	.0498	.0338	.0891	.0663	.0512	.0820	.1782**	.0432	.0861	.0900
COPSSUPP	-.1857**	-.0566	-.2475**	-.2486**	.0814	.0164	.1598*	.1236	.1144	.1533*	.0883	.1892**
COPSSOLVI	-.1523*	-.2516**	.0029	.0192	.0749	.1007	.0228	.1217	.0441	.0625	.3117**	.0351
COPREAPP	-.3301**	-.2386**	-.0432	.1131	.2782**	.1505*	.1091	.2144**	.0635	.1293*	.5002**	.1047
COPAVOID	.4060**	.1876**	-.1529*	-.0294	-.0174	-.0109	.1017	.2301**	.0612	.1236	.0857	.0842
DEPRESS	.1464*	-.3872**	-.2474**	-.3210**	.1368*	-.1857**	.1522*	.3301**	.4060**			
GENDER	-.0068	-.0871	-.0682	-.1850**	.0104	-.0566	-.2516**	-.2386**	.1876**			
AGE	.0759	.0685	.1421*	.0562	.0498	-.2475**	.0029	.0432	.1529*			
DIVSINC	.1241	-.0242	.0389	.0338	.0338	.2486**	.0192	.1131	.0294			
CHAPTAY	.1656**	.1282*	.1599*	.1677**	.0891	.0814	.0749	.2782**	.0174			
CHAPTAY	.3123**	.0710	.1273*	.1447*	.0663	.0164	.1007	.1217	.0441			
STIGMA	.7784**	-.2784**	-.3520**	-.0582	-.0663	.1598*	.1007	.1091	.1505*			
HEALTH	-.0749	.2357**	.0808	.2996**	.0820	.1236	.1217	.1091	.1017			
INCOME2	-.0216	.0908	.0737	.1955**	.1782**	.1144	.0635	.2301**	.2301**			
INCOMSEC	-.1119	.2057**	.1955**	.0655	.0432	.1533*	.0625	.0635	.0632			
NONFAITC	.1683**	.2277**	.2452**	.2384**	.0861	.0883	.0625	.0857	.1236			
SOCIALCH	.7149**	-.2673**	-.3315**	-.0934	-.0861	-.1892**	.3117**	.5002**	.0857			
SPIRITSS	1.0000	-.1815**	-.3110**	-.0630	-.0068	-.1043	.0389	.0618	.0883			
PEOPCAL2	-.1815**	1.0000	.3038**	.1062	.0749	.2577**	.0963	.2115**	.2310**			
PEOPHELP	-.3110**	.3038**	1.0000	.0532	.1062	.1812**	.0079	.1938**	.1397*			
MEAN	-.0630	.1062	.0532	1.0000	.1106	.1106	.2174**	.4611**	.2024**			
LAW	-.0068	-.0749	-.1106	.1106	1.0000	.1056	.1056	.0307	.0194			
COPSSUPP	-.1043	.2577**	.1832**	.1106	-.0399	1.0000	.1056	.0307	.0194			
COPSSOLVI	.0389	.0963	.2174**	.2174**	.1056	.1056	.1056	.0307	.0194			
COPREAPP	-.0618	.2115**	.1938**	.4611**	.0307	.2970**	1.0000	.4280**	.0653			
COPAVOID	.0883	-.2310**	-.1397*	-.2024**	-.0194	.0230	-.2258**	-.0653	1.0000			

.. Signif. LE .05 ** - Signif. LE .01 (2-tailed) listwise N=242

Correlation Matrix for Attachment

ATTACHME	GENDER	AGE	DIVSINC	MARRIED	DIVSUGG4	DIVINSS3	CHAPTAY	CHAPTAY	STIGMA	HAPYESNO	HEALTH
ATTACHME	1.0000										
GENDER	.2751**	-.0406	-.2221**	.1154	.1594	.2279**	-.2363**	-.1932**	.1962**	.1864**	-.2989**
AGE	1.0000	-.0387	-.0668	-.0447	.3111**	.3782**	-.0236	-.0131	.0015	.2820**	.0149
DIVSINC	-.0387	1.0000	.5222**	.4740**	.0309	.1227	-.0299	.0299	-.0101	.1171	-.0444
MARRIED	-.0668	.5222**	1.0000	.0987	-.0623	.0196	-.0798	.0299	.0330	.0340	-.0380
DIVSUGG4	.1154	.4740**	.0309	.0987	1.0000	.6624**	-.0336	.1247	.1052	.0993	.0461
DIVINSS3	.3782**	.0309	-.0623	.1377	.6624**	1.0000	-.0173	-.0025	.1636**	.2844**	.0672
CHAPTAY	.2279**	.1227	.0196	.1247	.1000	.0277	1.0000	.4274**	.1136	.3071**	.0198
CHAPTAY	-.2363**	-.0299	.0798	-.0336	-.0173	-.0277	1.0000	.4274**	-.2475**	-.0607	.2066**
STIGMA	.1962**	.0015	-.0668	.0447	.0309	.0196	-.0798	.0299	1.0000	-.0930	.1805**
HAPYESNO	.2820**	.1171	.0340	.0993	.2844**	.3071**	-.0607	-.0930	.1000	.0466	.1567**
HEALTH	-.2989**	.0149	-.0380	.0461	.0672	.0198	.2066**	.1805**	.0466	1.0000	.0631
INCOMSEC	.1349*	.0567	-.0417	.0983	.0483	.0717	.1308*	.1488*	.1567**	.0631	1.0000
NOFWAITS	.2605**	-.0681	.2535**	-.0101	.0383	.0285	.4347**	.3883**	.1693**	.1227	.1398*
PROPCAL2	-.2196**	-.0401	.0363	.0897	.0398	.0411	.0897	.1240	.2599**	.0529	.1095
PROPHelp	-.1284*	.1222	.0112	.1861**	.0525	.0296	.1024	.1543*	.3325**	-.0063	.2158**
MEAN	-.4743**	-.0887	-.0421	.0942	.1631*	.1313*	.1631*	.1563*	.3325**	-.0035	.0540
DLINDX2B	-.1283**	-.0525	.0296	.1631*	.1313*	.1313*	.1631*	.1563*	.3325**	-.0035	.0540
RLINDX2B	-.0823	.0998	.0998	.0998	.0998	.0998	.0998	.0998	.0998	.0998	.0998
COPSOLVI	-.2621**	-.0201	.0195	.0461	.0212	.0754	.3053**	.0973	.0045	.0241	.0750
COPREAPP	.3862**	-.0479	.1172	-.0665	.0212	.0754	.3053**	.0973	.0045	.0241	.0750
COPAVOID	.5040**	.1895**	-.0805	-.0940	.1909**	.1862**	-.0092	-.0405	.1015	.0871	-.1667**
ATTACHME	1.0000										
GENDER	.2605**	-.2196**	-.1284*	-.4743**	.1283**	.1161	.2621**	-.3862**	.5040**		
AGE	-.0681	-.0401	-.0720	-.1991**	.1639*	.0183	-.2377**	-.2150**	.1895**		
DIVSINC	.2036**	.0832	.1222	-.0887	.0896	.0423	-.0201	.0479	.1741**		
MARRIED	.2535**	.0363	.0112	.0421	.0132	.0236	.0150	.1172	.0805		
DIVSUGG4	-.0101	.0897	.1861**	-.0942	.1688**	.0161	-.0461	-.0665	-.0940		
DIVINSS3	.0383	.0398	.0525	.1178	.0259	.0412	.1743**	.0212	.1909**		
CHAPTAY	.0285	-.0411	.0296	.1631*	.1313*	.1313*	.1631*	.0754	.1862**		
CHAPTAY	.4347**	.0847	.1024	.1631*	.1313*	.0998	.1099	.3053**	.0092		
STIGMA	.3883**	.1240	.1543*	.1563*	.0552	.0195	.0973	.1796**	.0405		
HAPYESNO	.2586**	-.2599**	.3325**	-.1079	.0318	.0556	.0045	.1650**	.1015		
HAPYESNO	.0529	-.0063	-.0035	.1793**	.1180	.0241	-.1129	-.0843	.0871		
HEALTH	.1398*	.2158**	.0540	.2766**	.1610*	.0750	.0973	.1877**	.1667**		
INCOMSEC	1.0000	.1809**	.1044	.0088	.1480*	.0307	.0307	.1071	.1302*		
NOFWAITS	.1809**	.1254*	.2281**	.2494**	.1480*	.0710	.2836**	.4966**	.0913		
PROPCAL2	.1254*	.2131**	.2454**	.1296*	.1236	.1480*	.4966**	.2216**	.1309*		
PROPHelp	.1044	.2281**	1.0000	.0988	.0982	.0818	.2216**	.2140**	.1149		
MEAN	.0088	.2494**	.1296*	.1000	.0651	.0545	.2216**	.2140**	.1149		
DLINDX2B	.0088	.1236	.0982	.1000	.0651	.0545	.2216**	.2140**	.1149		
RLINDX2B	.0128	.1480*	.0982	.1000	.0651	.0545	.2216**	.2140**	.1149		
COPSOLVI	.0473	.0870	.1056	.0545	.1480*	.0307	.0307	.1071	.1302*		
COPREAPP	.0307	.2836**	.1056	.2133**	.1620*	.0018	.0018	.3829**	.0304		
COPREAPP	.1071	.4966**	.2216**	.4966**	.0214	.0817	.3829**	.1000	.0960		
COPAVOID	.1302*	.0913	-.1149	-.1961**	.2409**	.0304	.0960	.0960	1.0000		

* - signif. LE .05 (2-tailed) listwise N=246

Correlation Matrix for Anger at Loss

	ANGERALL	AGE	DIVSINC	CHAFTHAY	STIGMA	HEALTH	INCOMSEC	NONFAITC	SOCIALCH	SPIRITSS	PEOPCAL2	PROPHHELP
ANGERALL	1.0000											
AGE	-.1970**	1.0000	-.2365**	-.1439*	.1286*	-.1457*	-.0922	-.2580**	.1192	.1160	-.2205**	-.1902**
DIVSINC	-.2365**	.5437**	1.0000	-.0605	-.0152	-.0601	-.0484	.2057**	.0127	.0338	.0559	.1434*
CHAFTHAY	-.1439*	.5437**	1.0000	.0843	.0544	-.0561	-.0924	.2334**	.0364	.0664	-.0344	-.0280
STIGMA	-.1286*	-.0605	.0843	1.0000	-.2000**	.1882**	.1303*	.4104**	-.2035**	-.1441*	.1499*	.1122
HEALTH	-.0601	-.0152	.0544	-.2000**	1.0000	.1144	-.1803**	-.2107**	.6673**	.7744**	-.2824**	-.3305**
INCOMSEC	-.0922	-.0484	-.0561	.1882**	-.1144	1.0000	.1930**	.1128	-.1057	-.0786	.2591**	.0864
NONFAITC	-.2580**	.2057**	.2334**	.4104**	.1803**	.1930**	1.0000	.2117**	.1312*	.1127	.1691**	.1679**
SOCIALCH	.1192	.0127	.0364	-.2035**	-.2107**	.1128	.2117**	1.0000	-.2328**	-.1679**	.2449**	.2563**
SPIRITSS	.0338	.0664	.0664	-.1441*	.6673**	.1127	-.1332*	-.2328**	1.0000	.7204**	-.2606**	-.3072**
PEOPCAL2	-.2205**	.0559	-.0344	.1499*	.7744**	.0786	.1127	.1679**	.7204**	1.0000	-.1956**	-.2901**
PROPHHELP	-.1902**	.1434*	-.0280	.1122	-.3305**	.0864	.1679**	.2563**	-.2606**	-.1956**	1.0000	.3032**
MEAN	-.2130**	-.0806	.0209	.1224	-.0319	.0864	.0449	.2134**	-.3072**	-.2901**	.3032**	1.0000
RESPON3	-.2248**	.0477	-.0002	.1490*	-.1073	.0081	-.0478	-.0157	-.0324	-.0025	.1203	.0450
LAW	.1779**	.0170	-.0649	-.0933	.0516	.0398	.0631	-.0942	-.1370*	-.0638	.0360	.0660
COPSSUPP	.0662	.1871**	-.1956**	.1003	-.1356*	.1167	.1250	.1127	-.0945	.0077	-.0684	.0000
COPREAPP	-.1527*	.0076	.0925	.2961**	-.0987	.2004**	.1293*	.4958**	-.1761**	-.1030	.2339**	.1572*
COPAVOID	.3457**	-.1274*	-.0226	-.0149	.1225	-.2152**	-.1707**	-.0629	.1047	-.0755	-.2271**	-.1158
MEAN												
ANGERALL	-.2130**	-.2248**	.1779**	.0662	-.1527*	.3457**						
AGE	-.0806	.0477	.0170	-.1871**	.0076	-.1274*						
DIVSINC	.0209	-.0002	-.0649	-.1956**	.0925	-.0226						
CHAFTHAY	.1224	.1490*	-.0933	.1003	.2961**	-.0149						
STIGMA	-.0319	.1073	.0516	.1356*	.0987	.1225						
HEALTH	.2879**	.0081	-.0398	.1167	.2084**	-.2152**						
INCOMSEC	.0449	-.0478	-.0631	.1250	.1293*	-.1707**						
NONFAITC	.2134**	-.0157	-.0942	.1127	.4958**	-.0629						
SOCIALCH	-.0324	-.1370*	.0945	.1761**	-.1003	.1047						
SPIRITSS	.0025	-.0638	-.0077	-.1030	-.0755	.1003						
PEOPCAL2	.1203	.0360	-.0684	.2339**	.2072**	-.2271**						
PROPHHELP	.0450	.0660	.0000	.1572*	.2052**	-.1158						
MEAN	1.0000	-.0559	.0801	.0669	.4589**	-.2186**						
RESPON3	-.0559	1.0000	-.0588	-.1177	-.1099	-.0429						
LAW	-.0801	-.0588	1.0000	-.0240	-.0394	.0134						
COPSSUPP	.0669	-.1177	-.0240	1.0000	.3095**	.0212						
COPREAPP	.4589**	-.1099	-.0394	.3095**	1.0000	-.0612						
COPAVOID	-.2186**	-.0429	.0134	.0212	-.0612	1.0000						

* - Signif. LE .05 ** - Signif. LE .01 (2-tailed) listwise N=245

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